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The National Catholic Educational Association

BULLETIN

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REPORT OF THE PROCEEDINGS AND ADDRESSES OF THE THIRTY-FOURTH ANNUAL MEETING LOUISVILLE, KY.

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ARCHBISHOP OF BALTIMORE

BALTIMORE, MD., August 1, 1937.

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THE NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION

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8 NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION

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Rev. Vincent Koppert, O.S.B., St. Benedict P. O., Oreg.	

CONSTITUTION

ARTICLE I

NAME

SECTION 1. The name of this Association shall be the Catholic Educational Association of the United States.

ARTICLE II

OBJECT

SECTION 1. The object of this Association shall be to keep in the minds of the people the necessity of religious instruction and training as a basis of morality and sound education; and to promote the principles and safeguard the interests of Catholic education in all its departments.

SEC. 2. To advance the general interests of Catholic education, to encourage the spirit of cooperation and mutual helpfulness among Catholic educators, to promote by study, conference, and discussion the thoroughness of Catholic educational work in the United States.

SEC. 3. To help the cause of Catholic education by the publication and circulation of such matter as shall further these ends.

ARTICLE III

DEPARTMENTS

SECTION 1. The Association shall consist of the Catholic Seminary Department; the Catholic College and University Department; the Catholic School Department. Other Departments may be added with the approval of the Executive Board of the Association.

SEC. 2. Each Department regulates its own affairs and elects its own officers. There shall, however, be nothing in its regulations inconsistent with the provisions of this Constitution.

ARTICLE IV

OFFICERS

SECTION 1. The officers of the Association shall be a President General; several Vice-Presidents General to correspond in number with the number of Departments in the Association; a Secretary General; a Treasurer General; and an Executive Board. The Executive Board shall consist of these officers, and the Presidents of the Departments, and two other members elected from each Department of the Association.

SEC. 2. All officers shall hold office until the end of the annual meeting wherein their successors shall have been elected, unless otherwise specified in this Constitution.

ARTICLE V

THE PRESIDENT GENERAL

SECTION 1. The President General shall be elected annually by ballot, in a general meeting of the Association.

SEC. 2. The President General shall preside at all meetings of the Association and at the meetings of the Executive Board. He shall call meetings of the Executive Board by and with the consent of three members of the Board, and whenever a majority of the Board so desire.

ARTICLE VI

THE VICE-PRESIDENTS GENERAL

SECTION 1. The Vice-Presidents General, one from each Department, shall be elected by ballot in the general meeting of the Association. In the absence of the President General, the First Vice-President General shall perform his duties. In the absence of the President General and First Vice-President General, the duties of the President General shall be performed by the Second Vice-President General; and in the absence of all these, the Third Vice-President

General shall perform the duties. In the absence of the President General and all Vice-Presidents General, a *pro-tempore* chairman shall be elected by the Association on nomination, the Secretary putting the question.

ARTICLE VII

THE SECRETARY GENERAL

SECTION 1. The Secretary General shall be elected by the Executive Board. The term of his office shall not exceed three years, and he shall be eligible to reelection. He shall receive a suitable salary, and the term of his office and the amount of his compensation shall be fixed by the Executive Board.

SEC. 2. The Secretary General shall be Secretary of the general meetings of the Association and of the Executive Board. He shall receive and keep on record all matters pertaining to the Association and shall perform such other duties as the Executive Board may determine. He shall make settlement with the Treasurer General for all receipts of his office at least once every month. He shall give bond for the faithful discharge of his duties. He shall have his records at the annual meeting and at the meetings of the Executive Board.

ARTICLE VIII

THE TREASURER GENERAL

SECTION 1. The Treasurer General shall be the custodian of all moneys of the Association, except such funds as he may be directed by the Executive Board to hand over to the Trustees of the Association for investment. He shall pay all bills when certified by the President General and Secretary General, acting with the authority of the Executive Board. He shall make annual report to the Executive Board, and shall give bond for the faithful discharge of his duties.

ARTICLE IX

THE EXECUTIVE BOARD

SECTION 1. The Executive Board shall have the management of the affairs of the Association. It shall make arrangements for the meetings of the Association, which shall take place annually. It shall have power to make regulations concerning the writing, reading, and publishing of the papers of the Association meetings.

SEC. 2. It shall have charge of the finances of the Association. The expenses of the Association and the expenses of the Departments shall be paid from the Association treasury, under the direction and with the authorization of the Executive Board. No expense shall be incurred except as authorized by the Executive Board.

SEC. 3. It shall have power to regulate admission into the Association, to fix membership fees, and to provide means for carrying on the work of the Association.

SEC. 4. It shall have power to create Trustees to hold the funds of the Association. It shall have power to form committees of its own members to facilitate the discharge of its work. It shall audit the accounts of the Secretary General and of the Treasurer General. It shall have power to interpret the Constitution and regulations of the Association, and in matters of dispute its decision shall be final. It shall have power to fill all vacancies occurring among its members.

SEC. 5. The Executive Board shall hold at least one meeting each year.

ARTICLE X

MEMBERSHIP

SECTION 1. Any one who is desirous of promoting the objects of this Association may be admitted to membership on payment of membership fee. Payment of the annual fee entitles the member to vote in the meetings of this Associa-

tion, and to a copy of the publications of the Association issued after admission into the Association. The right to vote in Department meetings is determined by the regulations of the several Departments.

ARTICLE XI

MEETINGS

SECTION 1. Meetings of the Association shall be held at such time and place as may be determined by the Executive Board of the Association.

ARTICLE XII

AMENDMENTS

SECTION 1. This Constitution may be amended by a two-thirds vote of the members present at an annual meeting, provided that such amendment has been approved by the Executive Board and proposed to the members at a general meeting one year before.

ARTICLE XIII

BY-LAWS

SECTION 1. By-laws not inconsistent with this Constitution may be adopted at the annual meeting by a majority vote of the members present and voting; but no by-law shall be adopted on the same day on which it is proposed.

BY-LAWS

1. The Executive Board shall have power to fix its own quorum, which shall not be less than one-third of its number.

INTRODUCTION

During Easter Week of the year 1937, the National Catholic Educational Association met in Louisville, Ky. At the time, the City of Louisville had just emerged from the horrors and sufferings occasioned by a disastrous flood. Despite the great burdens he had borne during that visitation and the cares and worries that beset him during the days of rehabilitation, the Bishop of Louisville, the Most Reverend John A. Floersh, did everything in his power to extend to the Association a cordial welcome and to provide for its every convenience.

The 1937 Meeting was well attended and great interest was shown in all the various departmental meetings. The papers read were constructive and thought provoking and are contained in this volume as a permanent record of the meeting with the hope that they will prove valuable to all members of the Association who have occasion to read and study them.

The 1938 Meeting of the Association will be held in Milwaukee, Wis., on Wednesday, Thursday, and Friday of Easter Week, April 20, 21, and 22. There the members will be guests of the Most Reverend Samuel A. Stritch, Archbishop of Milwaukee, one of the great leaders of Catholic education in the United States, whose deep understanding of the issues that face our schools and genius in educational organization will be a source of inspiration to all of us.

The National Catholic Educational Association is an instrument which has been developed by Catholic educators as a means of sharing experiences and achieving a common mind on the fundamental aspects of their sacred task. By means of study and discussion, it strives to bring about a better and deeper understanding of the meaning and purpose of Catholic education and to find practical ways and means of increasing its effectiveness. The wisdom and far-sightedness of those who years ago brought it into being become increasingly apparent as the years go on. While there will always be differences of opinion among Catholic

educators concerning certain phases of their work, it is necessary that they work together on the basis of fundamental principles. The Association offers them an opportunity of uniting with one another without sacrificing in any manner their institutional and individual freedom of action. To the American Hierarchy, whose interest and support it has always enjoyed, the National Catholic Educational Association is profoundly grateful and pledges its loyalty and obedience.

MEETINGS OF THE EXECUTIVE BOARD

Washington, D. C., November 13, 1936, 2:00 P. M.

A meeting of the Executive Board of the National Catholic Educational Association was held at the Mayflower Hotel, Washington, D. C., November 13, 1936, at 2:00 P. M.

The President General, the Most Reverend John B. Peterson, presided.

The following members were present: Rev. John B. Furay, S.J., S.T.D., Mundelein, Ill.; Brother Philip, F.S.C., A.M., Ammendale, Md.; Right Rev. Msgr. Joseph V. S. McClancy, A.B., LL.D., Brooklyn, N. Y.; Rev. Paul E. Campbell, A.M., Litt.D., LL.D., Pittsburgh, Pa.; Rev. Francis J. Connell, C.S.S.R., S.T.D., Esopus, N. Y.; Rev. Joseph J. McAndrew, A.M., LL.D., Emmitsburg, Md.; Very Rev. Francis Luddy, Rochester, N. Y.; Rev. Aloysius J. Hogan, S.J., Ph.D., Washington, D. C.; Rev. William F. Cunningham, C.S.C., Ph.D., Notre Dame, Ind.; Rev. Daniel M. O'Connell, S.J., Ph.D., Chicago, Ill.; Rev. P. A. Roy, S.J., A.M., New Orleans, La.; Brother Benjamin, C.F.X., A.M., Louisville, Ky.; Rev. Leo C. Gainor, O.P., A.M., Youngstown, Ohio; Rev. Thomas V. Cassidy, A.M., S.T.L., Providence, R. I.; Right Rev. Msgr. John M. Wolfe, S.T.D., Ph.D., Dubuque, Iowa; Rev. Felix N. Pitt, Ph.D., Louisville, Ky.; Rev. David C. Gildea, J.C.L., A.M., Syracuse, N. Y.; Very Rev. James A. Burns, C.S.C., Ph.D., Notre Dame, Ind.; Right Rev. Msgr. John J. Bonner, D.D., LL.D., Philadelphia, Pa.; and Rev. George Johnson, Ph.D., Washington, D. C., Secretary.

The minutes of the previous meeting were approved. The Secretary General submitted the following statement on membership up to June 30, 1936:

Seminary Department	22
Minor-Seminary Section	22
College and University Department	53
Conference of Colleges for Women	55

Secondary-School Department	209
Sustaining Membership	42
School-Superintendents' Department	55
General Membership	1,309
Parish-School Department	1,410
Deaf-Mute Section	13
Blind-Education Section	4

Total 3,194

Doctor Felix N. Pitt extended to the Association an invitation from the Bishop of Louisville, the Most Reverend John A. Floersch, to hold its 1937 Meeting at Louisville, Ky.

It was voted to accept with appreciation and gratitude the invitation of the Bishop of Louisville.

It was voted that the 1937 Meeting should be in the form of the traditional large demonstration and should not be a smaller executive meeting.

It was voted to open the convention on Wednesday, March 31, and to close Friday, April 2, at noon.

It was voted that February 1 be the deadline for the receipt by the President General of the programs for the various departments.

The meeting adjourned at 5:00 P. M.

Louisville, Ky., March 30, 1937, 8:00 P. M.

The meeting of the Executive Board of the National Catholic Educational Association was held at the Brown Hotel, Louisville, Ky., March 30, 1937, at 8:00 P. M.

In the absence of the President General, the Right Reverend Monsignor Joseph V. S. McClancy presided.

The following members were present: Rev. John B. Furay, S.J., S.T.D., Mundelein, Ill.; Brother Philip, F.S.C., A.M., Ammendale, Md.; Rev. Paul E. Campbell, A.M., Litt.D., LL.D., Pittsburgh, Pa.; Rev. Francis J. Connell, C.S.S.R., S.T.D., Esopus, N. Y.; Rev. Joseph J. McAndrew,

A.M., LL.D., Emmitsburg, Md.; Very Rev. Francis Luddy, Rochester, N.Y.; Rev. Aloysius J. Hogan, S.J., Ph.D., Washington, D. C.; Rev. William F. Cunningham, C.S.C., Ph.D., Notre Dame, Ind.; Rev. Daniel M. O'Connell, S.J., Ph.D., Chicago, Ill.; Rev. P. A. Roy, S.J., A.M., New Orleans, La.; Brother Benjamin, C.F.X., A.M., Louisville, Ky.; Rev. Leo C. Gainor, O.P., A.M., Youngstown, Ohio; Rev. Thomas V. Cassidy, A.M., S.T.L., Providence, R. I.; Right Rev. Msgr. John M. Wolfe, S.T.D., Ph.D., Dubuque, Iowa; Rev. Felix N. Pitt, Ph.D., Louisville, Ky.; Rev. David C. Gildea, J.C.L., A.M., Syracuse, N. Y.; and Rev. George Johnson, Ph.D., Washington, D. C., Secretary.

The minutes of the previous meeting were read and approved.

A communication from Right Rev. Msgr. John J. Bonner, Treasurer General of the Association to the Most Reverend President General expressing his desire to be relieved of his office was read. The Executive Board took note of Monsignor Bonner's request with regret.

It was voted to postpone the auditing of the accounts of the Treasurer General until the end of the fiscal year, at which time they are to be audited by a committee appointed by the Most Reverend President General.

It was voted that there be an expression of sorrow at the death of Brother Thomas, F.S.C., and appreciation of his services to the Association, at the general meeting.

It was voted to instruct the Secretary General to try, if possible, to have the Annual Proceedings ready for publication as the August Bulletin.

Father Roy, acting for the Department of Secondary Schools, submitted the By-Laws adopted by that Department. It was voted to receive these By-Laws and to appoint Father Roy as a Committee of One to present them to Bishop Peterson, with the instruction that the Secondary-School Department take account, as a body, of the opinion of the Bishop.

It was voted that the President General be authorized to appoint the regular Committees of the Executive Board on Program, Finance, and Publication.

It was voted to request the Association to authorize the President General to appoint the regular Committees on Nominations and Resolutions.

It was voted to send a cablegram to the Holy Father requesting his Apostolic Benediction.

The meeting adjourned.

GEORGE JOHNSON,
Secretary.

FINANCIAL REPORT OF The National Catholic Educational Association

TREASURER GENERAL'S REPORT

Philadelphia, Pa., June 30, 1937.

Receipts

1936	To Cash—	
July 1, 1937	Balance on hand as per last statement.	\$7,912.10
May 25.	Received per Secretary General.	3,500.00
June 2.	Received per Secretary General.	2,316.84
June 15.	Received per Secretary General.	3,000.00
Total cash received.		\$16,728.94

Expenditures

1936	By Cash—	
July 7.	Order No. 1. Security Storage Co.—Rental of vaults for publications	\$39.00
July 7.	Order No. 2. Catholic Education Press—Reprints from Catholic Educational Review	35.00
July 7.	Order No. 3. Virginia Paper Co.	15.65
July 7.	Order No. 4. Rev. George Johnson, Ph D., Secretary General—Salary, July 1, 1935 to June 30, 1936.	1,000.00
July 7.	Order No. 5. Right Rev. Msgr. John J. Bonner, D.D., Treasurer General—Allowance, July 1, 1935 to June 30, 1936	100.00
July 7.	Order No. 6. Office Help—Salary, Oct. 1, 1935 to June 30, 1936	1,500.00
July 7.	Order No. 7. N. C. E. A. Washington Bank Account—Reimbursement for charge made by bank for unsigned check, not returned by member.	20.00
July 7.	Order No. 8. N. C. E. A. Washington Bank Account—Reimbursement for following charges made by bank, July 1, 1934 to June 30, 1936:	
	Service charges	\$22.15
	Exchange charges	3.38
	Government taxes20
		25.78
Oct. 15.	Order No. 9. American Council on Education—Annual dues.	100.00
Oct. 15.	Order No. 10. Security Storage Co.—Rental of vaults for publications	39.00
Oct. 15.	Order No. 11. Business Management, National Catholic Welfare Conference—Office rent, June 1, 1936 to Oct. 31, 1936	125.00
Oct. 15.	Order No. 12. Ransdell Incorporated—Printing	288.10
Oct. 15.	Order No. 13. Charles G. Stott & Co., Inc.—Office supplies.	4.80
Oct. 15.	Order No. 14. Boardman, Haas & Geraghty, Inc.—Premium, Insurance Bond, Treasurer General, Oct. 29, 1936 to Oct. 29, 1937.	12.50

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Jan. 18.	Order No. 15.	Security Storage Co.—Rental of vaults for publications	39 00
Jan. 18.	Order No. 16.	Business Management, National Catholic Welfare Conference—Office rent, Nov. 1, 1936 to Jan. 1, 1937	50.00
Jan. 18.	Order No. 17.	St. Mary's University, San Antonio, Tex.—Reimbursement for payment of clerical and incidental expenses of Southern Regional Unit of College and University Department, Dec. 4, 1935 to Dec. 4, 1936	25.75
Jan. 18.	Order No. 18.	Brother Emilian, F.S.C., Secretary—Reimbursement for payment of clerical and incidental expenses of Eastern Regional Unit of College and University Department, Dec. 1, 1935 to Dec. 2, 1936.....	48.91
Jan. 18.	Order No. 19.	Rev. Daniel M. O'Connell, S.J., Ph.D., Secretary—Expenses of Committee on Accrediting of Colleges and Universities, July 1, 1936 to June 30, 1937	500.00
Jan. 18.	Order No. 20.	Members of Executive Board—Expenses in attending meeting, Washington, D. C., Nov. 13, 1936..	164.05
Jan. 18.	Order No. 21.	Ransdell Incorporated—Printing	53.00
Jan. 18.	Order No. 22.	N. C. E. A. Office Expense Account.....	10.00
Feb. 8.	Order No. 23.	Addressograph-Multigraph Corporation—Addressograph, cabinet, and plates.....	428.57
Feb. 8.	Order No. 24.	Bellevue-Stratford Co.—Expenses of Advisory Committee meeting, Philadelphia, Pa., Jan. 5, 1937..	14.50
Feb. 8.	Order No. 25.	Business Management, National Catholic Welfare Conference— Office rent, Jan. 1 to Jan. 31, 1937.... \$25.00 Reimbursement for payment of telegrams and Federal tax on same.... 3.05	28.05
Mar. 16.	Order No. 26.	N. C. E. A. Office Expense Account— Annual statements	\$104.50
		Miscellaneous expenses	20.00
			124.50
Mar. 16.	Order No. 27.	Rev. George Johnson, Ph.D., Secretary General—Expenses, July 1, 1936 to June 30, 1937.....	500.00
Mar. 16.	Order No. 28.	Office Help—Salary, July 1, 1936 to Sept. 30, 1936	500.00
Mar. 16.	Order No. 29.	Security Storage Co.—Rental of vaults for publications	39.00
Mar. 16.	Order No. 30.	Ransdell Incorporated—Printing	16.00
Mar. 16.	Order No. 31.	Business Management, National Catholic Welfare Conference— Office rent, February, 1937..... \$25.00 Mimeographing	2.42
			27.42
June 9.	Order No. 32.	Right Rev. Msgr. John J. Bonner, D.D., Diocesan Superintendent of Schools, Philadelphia—Reimbursement for loan from Archdiocese of Philadelphia, received Feb. 19, 1932.....	1,100.00

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June 9	Order No. 33.	Very Rev. Samuel K. Wilson, S.J., Ph.D., Chairman— Reimbursement for payment of clerical and incidental expenses of Midwest Regional Unit of College and University Department, April 19, 1936 to April 19, 1937....	\$95 60	
		Reimbursement for payment of clerical and incidental expenses of Library Committee of College and University Department, April 19, 1936 to April 19, 1937	163.71	
				259 31
June 9.	Order No. 34.	Ransdell Incorporated—Printing— Annual Report, 1936.....	\$2,919.73	
		February Bulletin, 1937.....	269.81	
		Annual Membership Dues Statements and envelopes ..	32.00	
				3,221.54
June 9.	Order No. 35.	Business Management, National Catholic Welfare Conference— Office rent, March and April, 1937....	\$50.00	
		Mimeographing	2.70	
				52 70
June 9.	Order No. 36.	Addressograph-Multigraph Corporation—Quarterly inspection and ribbon.....		4.05
June 9.	Order No. 37.	Charles G. Stott & Co., Inc.—Office supplies....		5.50
June 9.	Order No. 38.	T. A. Cantwell & Co.—Bulletin envelopes		35 81
June 9.	Order No. 39.	Rev. Paul E. Campbell, Secretary—Reimbursement for payment of clerical and incidental expenses of Parish-School Department in preparing program for Louisville Meeting, 1937.....		19.88
June 9.	Order No. 40.	American Council on Education—Quota to defray expenses of First National Conference on Radio in Education		125.00
June 9.	Order No. 41.	Rev. George Johnson, Ph.D., Secretary General—Salary, on account July 1, 1931 to June 30, 1933		1,000.00
June 18.	Order No. 42.	P. J. Kenedy & Sons, Official Catholic Directory..		5.19
June 18.	Order No. 43.	Ransdell Incorporated—Printing		25.75
June 18.	Order No. 44.	Security Storage Co.—Rental of vaults for publications		39 00
June 18.	Order No. 45.	Business Management, National Catholic Welfare Conference—Office rent, May, 1937		25 00
June 18.	Order No. 46.	Right Rev. Msgr. John J. Bonner, D.D., Treasurer General—Allowance, July 1, 1936 to June 30, 1937		100.00
June 18.	Order No. 47.	Rev. George Johnson, Ph.D., Secretary General—Salary, on account July 1, 1933 to June 30, 1934		1,000.00
June 18.	Order No. 48.	Rev. George Johnson, Ph.D., Secretary General—Salary, July 1, 1936 to June 30, 1937		1,000.00
June 18.	Order No. 49.	Office Help—Salary, Oct. 1, 1936 to June 30, 1937..		1,500.00
		Total cash expended.....		\$15,397.26

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Summary

1937

June 30.	Total cash received to date...	\$16,728.94
June 30.	Bills paid as per orders.....	15,897.26
June 30.	Cash on hand in Treasurer General's account.....	\$1,331.68
June 30.	Due from Secretary General's office, balance of receipts to June 30, 1937	3,878.08
June 30.	Total cash on hand.....	\$5,209.76

Total receipts of year...	\$20,607.02
Net receipts of year..	5,209.76

(Signed) JOHN J BONNER,
Treasurer General.

RECEIPTS OF THE SECRETARY GENERAL'S OFFICE

The following is an itemized statement of the receipts of the office of the Secretary General for the year, July 1, 1936, to June 30, 1937:*

Cash on hand, July 1, 1936.....	\$12,087 53	St. Paul Sem., St. Paul, Minn. . . .	25 00
Donation	3 00	Kenrick Sem., Webster Groves, Mo . . .	25 00
Miscellaneous receipts	74	Immaculate Conception Sem., Darlington, N. J.	25 00
Reports and Bulletins.	10 25	St. Joseph Sem., Yonkers, N. Y. . .	25 00
CARDINALS, ARCHBISHOPS, BISHOPS		Mt. St. Mary Sem. of the West, Norwood, Ohio	25 00
W. Cardinal O'Connell, Boston, Mass.	100 00	Pontifical Coll. Josephinum, Worthington, Ohio	25 00
P. Cardinal Hayes, New York, N. Y.	100 00	St. Vincent Sem., Latrobe, Pa. . . .	25 00
D. Cardinal Dougherty, Philadelphia, Pa.	100 00	St. Francis Sem., St. Francis P. O., Wis.	25 00
Most Rev. J. J. Cantwell, Los Angeles, Calif.	50 00	MINOR-SEMINARY SECTION	
Most Rev. J. J. Glennon, St. Louis, Mo.	25 00	St. Joseph Coll., Mountain View, Calif.	10 00
Most Rev. E. Mooney, Rochester, N. Y.	25 00	St. Joseph Prep. Sem., St. Benedict, La.	10 00
Most Rev. U. J. Vehr, Denver, Colo.	25 00	St. Charles Coll., Catonsville, Md. . .	20 00
Most Rev. G. P. O'Hara, Savannah, Ga.	25 00	St. Joseph Prep. Sem., Grand Rapids, Mich.	10 00
Most Rev. E. J. Kelly, Boise, Idaho	10 00	Conception Coll., Conception, Mo. . .	20 00
Most Rev. H. Althoff, Belleville, Ill.	10 00	St. Joseph Prep. Coll., Kirkwood, Mo . .	10 00
Most Rev. J. F. Noll, Fort Wayne, Ind.	25 00	St. Louis Prep. Sem., Webster Groves, Mo.	10 00
Most Rev. J. E. Ritter, Indianapolis, Ind.	25 00	Mary Immaculate Seraphicate, Gar- rison P. O., N. Y.	10 00
Most Rev. F. W. Howard, Covington, Ky.	100 00	Cathedral Coll., New York, N. Y. . . .	10 00
Most Rev. J. E. Cassidy, Fall River, Mass.	100 00	St. Francis Seraphic Prep. Sem., Cincinnati, Ohio	20 00
Most Rev. F. M. Kelly, Winona, Minn.	10 00	St. Fidelis Prep. Sem., Herman, Pa. . .	10 00
Most Rev. T. F. Lillis, Kansas City, Mo.	10 00	St. Mary Manor & Apostolic Sch., South Langhorne, Pa.	10 00
Most Rev. T. H. McLaughlin, Darlington, N. J.	10 00	St. Lawrence Coll., Mt. Calvary, Wis. . .	10 00
Most Rev. T. E. Molloy, Brooklyn, N. Y.	100 00	COLLEGE AND UNIVERSITY DEPARTMENT	
Most Rev. J. A. Duffy, Buffalo, N. Y.	100 00	St. Bernard Coll., St. Bernard, Ala. . .	40 00
Most Rev. J. A. McFadden, Cleveland, Ohio	20 00	Spring Hill Coll., Spring Hill, Ala. . .	40 00
Most Rev. J. Schrembs, Cleveland, Ohio	25 00	St. Mary Coll. Library, St. Mary Coll. P. O., Calif.	20 00
Most Rev. H. C. Boyle, Pittsburgh, Pa.	15 00	Dominican Coll., San Rafael, Calif. . .	20 00
Most Rev. C. E. Byrne, Galveston, Tex.	5 00	Univ. Santa Clara, Santa Clara, Calif.	20 00
Most Rev. A. J. McGavick, La Crosse, Wis.	50 00	Loretto Heights Coll., Loretto P. O., Denver, Colo.	20 00
Most Rev. J. B. Kevenhoerster, O.S.B. Nassau, Bahamas	2 50	Regis Coll., Denver, Colo.	20 00
SEMINARY DEPARTMENT		St. Joseph Coll., West Hartford, Conn.	20 00
St. Mary of the Lake Sem., Mundelein, Ill.	25 00	The Catholic University of America, Washington, D. C.	20 00
St. Meinrad Major Sem., St. Meinrad, Ind.	25 00	Georgetown Univ., Washington, D. C. . .	20 00
St. Mary Sem., Baltimore, Md.	25 00	Trinity Coll., Washington, D. C. . . .	20 00
Mt. St. Mary Sem., Emmitsburg, Md. . .	50 00	De Paul Univ., Chicago, Ill.	20 00
St. John Boston Eccl. Sem., Boston, Mass.	25 00	Loyola Univ., Chicago, Ill.	40 00
SS. Cyril & Methodius Sem., Orchard Lake, Mich.	25 00	Mundelein Coll. for Women, Chicago, Ill.	20 00
		St. Xavier Coll. for Women, Chicago, Ill.	20 00
		St. Procopius Coll., Lisle, Ill.	20 00
		St. Bede Coll., Peru, Ill.	20 00
		Rosary Coll., River Forest, Ill.	20 00
		St. Mary Coll., Notre Dame, Ind. . . .	20 00
		Univ. Notre Dame du Lac, Notre Dame, Ind.	20 00

*By Departments and Sections; alphabetically by States.

St. Mary-of-the-Woods Coll., St. Mary-of-the-Woods, Ind.	20 00
St. Ambrose Coll., Davenport, Iowa	20 00
Columbia Coll., Dubuque, Iowa . . .	20 00
St. Benedict Coll., Atchison, Kans..	20 00
St. Mary Coll., Leavenworth, Kans	20 00
Marymount Coll., Salina, Kans.....	20 00
Nazareth Coll., Louisville, Ky....	20 00
Sacred Heart Coll., Louisville, Ky. .	20 00
Nazareth Junior Coll., Nazareth, Ky	40 00
Loyola Univ., New Orleans, La. . .	20 00
Xavier Univ., New Orleans, La....	20 00
Coll. Notre Dame of Md., Baltimore, Md.	20 00
St. Joseph Coll., Emmitsburg, Md	20 00
Mt. St. Agnes Junior Coll., Mt. Washington, Md.	20 00
Emmanuel Coll., Boston, Mass.....	20 00
Coll. of Our Lady of the Elms, Chicopee, Mass.	20 00
Boston Coll., Chestnut Hill, Boston, Mass.	20 00
Regis Coll., Weston, Mass.....	20 00
Coll. of Holy Cross, Worcester, Mass.	20 00
Marygrove Coll., Detroit, Mich....	20 00
Univ. of Detroit, Detroit, Mich....	40 00
St. John Univ., Collegeville, Minn.	40 00
Coll. of St. Benedict, St. Joseph, Minn.	40 00
Coll. of St. Thomas, St. Paul, Minn .	20 00
Coll. of St. Teresa, Winona, Minn..	20 00
St. Mary Coll., Winona, Minn....	20 00
St. Mary Junior Coll., O'Fallon, Mo.	20 00
St. Louis Univ., St. Louis, Mo....	40 00
Webster Coll., Webster Groves, Mo .	20 00
Creighton Univ., Omaha, Nebr....	20 00
Duchesne Coll., Omaha, Nebr....	20 00
Coll. of St. Elizabeth, Convent Station, N. J.....	20 00
St. Francis Coll., Brooklyn, N. Y...	20 00
St. John Coll., Brooklyn, N. Y.....	40 00
St. Joseph Coll. for Women, Brooklyn, N. Y.....	20 00
Canisius Coll., Buffalo, N. Y. . .	40 00
D'Youville Coll., Buffalo, N. Y. . .	20 00
Notre Dame Coll. of Staten Island, Grymes Hill, S. I., N. Y.	20 00
Coll. New Rochelle, New Rochelle, N. Y.	20 00
Coll. Mt. St. Vincent, Mt. St. Vincent-on-Hudson, N. Y.	20 00
Fordham Univ., New York, N. Y. .	20 00
Manhattan Coll., New York, N. Y	20 00
Manhattanville Coll. of Sacred Heart, New York, N. Y.....	20 00
Nazareth Coll. of Rochester, Rochester, N. Y.....	20 00
Good Counsel Coll., White Plains, N. Y.	20 00
Xavier Univ., Cincinnati, Ohio	40 00
Ursuline Coll. for Women, Cleveland, Ohio	20 00
St. Mary of the Springs Coll., Columbus, Ohio	20 00
Univ. of Dayton, Dayton, Ohio. . .	20 00
Coll. of Mt. St. Joseph-on-the-Ohio, Mt. St. Joseph, Ohio.....	20 00
Notre Dame Coll., South Euclid, Ohio	20 00
Immaculata Coll., Immaculata, Pa	40 00
Mt. St. Joseph Coll., Chestnut Hill, Philadelphia, Pa.	20 00
Duquesne Univ., Pittsburgh, Pa.....	40 00
Mount Mercy Coll., Pittsburgh, Pa..	40 00

Rosemont Coll. of Holy Child Jesus, Rosemont, Pa.	20 00
Marywood Coll., Scranton, Pa.....	20 00
St. Edward Univ., Austin, Tex.....	40 00
Our Lady of the Lake Coll. for Women, Lakeview, San Antonio, Tex.	20 00
St. Mary Univ. of San Antonio, San Antonio, Tex.	20 00
Marquette Univ., Milwaukee, Wis ..	20 00
Mount Mary Coll., Milwaukee, Wis .	20 00
St. Clare Coll., St. Francis, Wis....	20 00
St. Norbert Coll., West De Pere, Wis.	20 00

SECONDARY-SCHOOL DEPARTMENT

Holy Names Central High Sch., Oakland, Calif.	10 00
Acad. of Sacred Heart, San Francisco, Calif.	10 00
Acad. of Our Lady of Mercy, Milford, Conn.	10 00
Gonzaga Coll. High Sch., Washington, D. C.	10 00
St. John Coll. High Sch., Washington, D. C.....	10 00
Marist Coll., Atlanta, Ga.....	20 00
Madonna High Sch., Aurora, Ill....	20 00
Acad. of Our Lady, Chicago, Ill....	10 00
Acad. of St. Scholastica, Chicago, Ill.	10 00
Alvernia High Sch., Chicago, Ill. . .	10 00
Immaculata High Sch., Chicago, Ill.	10 00
Loretto Acad. (Woodlawn), Chicago, Ill.	10 00
Lourdes High Sch., Chicago, Ill ...	10 00
St. Mel High Sch., Chicago, Ill....	10 00
Weber High Sch., Chicago, Ill....	10 00
Sacred Heart Acad., Lisle, Ill	10 00
Fenwick High Sch., Oak Park, Ill..	10 00
Ancilla Domini High Sch., P. O., Donaldson, Ind.	10 00
St. Mary Acad., Notre Dame, Ind...	10 00
St. Joseph Acad. High Sch., Tipton, Ind.	20 00
Ottumwa Heights Coll., Ottumwa, Iowa	20 00
Mt. St. Scholastica Acad., Atchison, Kans.	10 00
Covington Latin Sch., Covington, Ky.	10 00
St. Catherine Acad., Lexington, Ky.	10 00
Presentation Acad., Louisville, Ky .	10 00
St. Xavier High Sch., Louisville, Ky.	10 00
Ursuline Acad. of Immaculate Conception, Louisville, Ky.....	20 00
Sr. M. Ignatius, Nazareth Acad., Nazareth P. O., Ky.....	10 00
Jesuit High Sch., New Orleans, La.	20 00
Daughters of the Cross, Shreveport, La.	10 00
St. John Coll., Shreveport, La....	10 00
Inst. Notre Dame, Baltimore, Md...	10 00
Loyola High Sch., Baltimore, Md.	10 00
Notre Dame of Maryland High Sch., Baltimore, Md.	10 00
St. Joseph Coll. High Sch., Emmitsburg, Md.	20 00
Marycliffe Acad., Arlington Heights, Mass.	10 00
Boston Acad. of Notre Dame, Boston, Mass.	10 00

Acad. of Sacred Hearts, Fall River, Mass.	20 00	Acad. of Holy Child Jesus, Suffern, N. Y.	10 00
St. Joseph Normal Coll., Springfield, Mass.	10 00	Juniorate of Srs. of St. Dominic, Watermill, L. I., N. Y.	10 00
Sacred Heart Acad., Grand Rapids, Mich.	10 00	Our Lady of Mercy High Sch., Cincinnati, Ohio	20 00
St. Mary of the Pines Acad., Chatawa, Miss.	10 00	St. Ursula Acad., Walnut Hills, Cincinnati, Ohio	10 00
La Salle Inst., Glencoe, Mo.	10 00	Summit Country Day Sch., E. Walnut Hills, Cincinnati, Ohio	20 00
Acad. of Sacred Heart, St. Louis, Mo.	10 00	Benedictine High Sch., Cleveland, Ohio	10 00
Christian Brothers High Sch., St. Louis, Mo.	30 00	St. Augustine Acad., Cleveland, Ohio	10 00
Rosati-Kain Cath. Girls' Inter-Parochial High Sch., St. Louis, Mo. ..	20 00	St. Mary of the Springs Acad., Columbus, Ohio	10 00
St. Louis Univ. High Sch., St. Louis, Mo.	10 00	Acad. Mt. St. Joseph-on-the-Ohio, Mt. St. Joseph, Ohio	20 00
St. Mark High Sch., St. Louis, Mo.	10 00	St. Aloysius Acad., New Lexington, Ohio	10 00
Sister M. Claudia, Manchester, N. H.	10 00	Central Catholic High Sch., Toledo, Ohio	10 00
Benedictine Acad., Elizabeth, N. J.	10 00	Ursuline Acad., Toledo, Ohio ..	10 00
Acad. of Holy Angels, Fort Lee, N. J.	10 00	St. Joseph Acad., Guthrie, Okla.	60 00
St. Peter Prep. Sch., Jersey City, N. J.	10 00	Blessed Sacrament High Sch., Cornwells Heights, Pa.	10 00
Newman Sch., Lakewood, N. J.	20 00	First Catholic Slovak Girls' High Sch., Danville, Pa.	10 00
St. Benedict Prep. Sch., Newark, N. J.	20 00	Our Lady of Angels High Sch., Glen Riddle, Pa.	10 00
Seton Hall High Sch., South Orange, N. J.	10 00	Villa Maria Acad., Green Tree, Pa.	10 00
Acad. of Sacred Heart, Albany, N. Y.	10 00	Catholic High Sch., Lancaster, Pa.	10 00
Marianist Preparatory, Beacon-on-Hudson, N. Y.	10 00	Mater Misericordiae Acad., Merion, Pa.	10 00
Acad. of St. Francis Xav., Brooklyn, N. Y.	10 00	Acad. of Mercy, Philadelphia, Pa. ..	20 00
Bishop Loughlin Mem. High Sch., Brooklyn, N. Y.	10 00	Acad. of Notre Dame, Philadelphia, Pa.	10 00
Bishop McDonnell Mem. High Sch., Brooklyn, N. Y.	20 00	Acad. of Sacred Heart, Overbrook, Philadelphia, Pa.	20 00
Queen of All Saints Dioc. High Sch., Brooklyn, N. Y.	10 00	Cecilian Acad., Mt. Airy, Philadelphia, Pa.	10 00
St. Agnes Sem., Brooklyn, N. Y. ..	10 00	John W. Hallahan Cath. Girls' High Sch., Philadelphia, Pa.	10 00
St. Angela Hall Acad., Brooklyn, N. Y.	10 00	Mt. St. Joseph Acad., Chestnut Hill, Philadelphia, Pa.	10 00
St. Augustine Dioc. High Sch., Brooklyn, N. Y.	10 00	Nazareth Acad., Torresdale, Philadelphia, Pa.	10 00
St. Barbara Dioc. High Sch., Brooklyn, N. Y.	10 00	St. Leonard Acad., Philadelphia, Pa.	10 00
St. Brendan Dioc. High Sch., Brooklyn, N. Y.	10 00	West Philadelphia Cath. Girls' High Sch., Philadelphia, Pa.	10 00
St. John Prep. Sch., Brooklyn, N. Y.	10 00	West Philadelphia Cath. High Sch. for Boys, Philadelphia, Pa.	10 00
St. Michael Dioc. High Sch., Brooklyn, N. Y.	10 00	Ursuline Acad., Pittsburgh, Pa.	10 00
Mt. St. Joseph Acad., Buffalo, N. Y.	10 00	Pottsville Cath. High Sch., Pottsville, Pa.	10 00
St. Agnes Acad. Sch., College Point, N. Y.	10 00	Marywood Sem., Scranton, Pa.	10 00
Dominican Comm. High Sch., Jamaica, N. Y.	10 00	Acad. of Holy Child Jesus, Sharon Hill, Pa.	10 00
Mt. St. Mary-on-Hudson, Newburgh, N. Y.	20 00	St. Francis Xav. Acad., Providence, R. I.	10 00
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Loyola Sch., New York, N. Y.	10 00	Mt. St. Mary Acad., Burlington, Vt.	20 00
Mother Cabrini High Sch., New York, N. Y.	10 00	Benedictine High Sch., Richmond, Va.	10 00
Regis High Sch., New York, N. Y. ..	10 00	St. Agnes High Sch., Fond-du-Lac, Wis.	10 00
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Mr. W. P. Cunningham, New York, N. Y.	4 00	Srs. of St. Casimir, Chicago, Ill.	4 00
Col. F. L. Devereux, New York, N. Y.	4 00		
Mr. D. C. Fauss, New York, N. Y.	2 00		
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Miss M. G. Linehan, New York, N. Y.	2 00		
Mr. R. J. Reiley, New York, N. Y.	2 00		
Mr. D. P. Towers, New York, N. Y.	2 00		
Miss A. A. Morey, Troy, N. Y.	2 00		
Mr. J. P. Spaeth, Cincinnati, Ohio	2 00		
Mr. E. McCarthy, Cleveland, Ohio	2 00		
Mr. F. H. Vogel, Columbus, Ohio	16 00		
Miss F. G. Donovan, Philadelphia, Pa.	2 00		
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Srs. of Cong. de Notre Dame, Kan-kakee, Ill.	8 00	Mission Helpers of Sacred Heart, Towson P. O., Md.	2 00
Sr. Rose Marie, Philo, Ill.	2 00	Mother M. Smplicia, S.S.J., Boston, Mass.	4 00
Mother M. Loyola, Quincy, Ill.	2 60	Srs. of Notre Dame de Namur, Roxbury, Boston, Mass.	6 00
Sr. M. Theophila, Springfield, Ill. .	2 00	Dominican Srs., Fall River, Mass. .	2 00
Ursuline Srs., Springfield, Ill.	4 00	Srs. of Notre Dame de Namur, Wal-tham, Mass.	2 00
Sr. M. Dafrosa, Sterling, Ill.	2 00	Sr. M. Vitalda, Detroit, Mich.	2 00
Srs. of Christian Charity, Wilmette, Ill.	2 00	Sr. M. Hortense Burke, R.S.M., Grand Rapids, Mich.	2 00
Sr. M. Clarissa, O.S.B., Ferdinand, Ind.	2 60	Sr. M. Grace, O.P., Faribault, Minn. .	2 00
Sr. M. Manetto, Indianapolis, Ind. .	2 00	Sr. M. Samuela, Faribault, Minn. .	2 00
Sr. Evodine, Lafayette, Ind.	2 00	Sr. M. Pia, Mankato, Minn.	2 00
Srs. of St. Francis, Lafayette, Ind. .	4 00	Srs. of St. Francis, Rochester, Minn. .	2 00
Mother M. Vincentia, Notre Dame, Ind.	2 00	Sr. M. Pacifica, O.S.B., St. Joseph, Minn.	6 00
Mother Clarissa, O.S.F., Oldenburg, Ind.	2 00	Mother M. Eileen, S.S.J., St. Paul, Minn.	2 00
Sr. M. John, O.S.F., Oldenburg, Ind. .	2 00	Sr. Cecil, C.S.J., St. Paul, Minn. .	2 00
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Benedictine Srs., Covington, La.	2 00	Sr. Angela, Albany, N. Y.	2 00
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Sr. Elizabeth Garner, Emmitsburg, Md.	2 00	Sr. M. Olivia, S.S.J., Brooklyn, N. Y. .	2 00
		Felician Srs., O.S.F., Buffalo, N. Y. .	2 00
		Mother M. Constantia, S.S.J., Buf-falo, N. Y.	8 00

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Sr. St. Edward, Buffalo, N. Y.....	2 00	Mother M. Lima, Columbus, Ohio...	2 00
Srs. of Resurrection, Castleton-on-		Sr. M. Virginia, Columbus, Ohio....	2 00
Hudson, N. Y.....	2 00	Srs. of Precious Blood, Dayton, Ohio	2 00
Srs. of St. Dominic, College Point,		Srs. of Notre Dame de N., Hamil-	
N. Y.	2 00	ton, Ohio	2 00
Srs. of St. Joseph, Dunkirk, N. Y. .	2 00	Sr. M. Gertrude, O.S.U., Lima, Ohio	2 00
Mother M. Blanche, Eggertsville,		Srs. of Holy Humility of Mary, via	
N. Y.	4 00	Lowellville, Ohio	2 00
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S. I., N. Y.....	2 00	St. Martin, Ohio.....	4 00
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Srs. of St. Mary, Lockport, N. Y....	2 00	Oreg.	2 00
Mother M. Joseph, O.P., Maryknoll,		Sr. M. Elizabeth Clare, Marylhurst,	
N. Y.	4 00	Oreg.	2 00
Mother John Joseph, Bedford Park,		Mother M. Josephine, Allison Park	
New York, N. Y.	2 00	P. O., Pa.	2 00
Mother Margaret Bolton, r. c., New		Mother Superior, Allison Park P. O.,	
York, N. Y.	4 00	Pa.	4 00
Mother M. Colette, R.S.H.U., Bronx,		Sr. Marian, Baden, Pa.....	2 00
New York, N. Y.....	2 00	Srs. of St. Joseph, Baden, Pa.....	2 00
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N. Y.	2 00	Braddock, Pa.	2 00
Mother Teresa of C. J., New York,		Mother M. Katharine Drexel, Corn-	
N. Y.	2 00	wells Heights, Pa.....	2 00
Sr. M. Austin, Bronx, New York,		Sr. Benedicta, S.S.J., Erie, Pa....	4 00
N. Y.	2 00	Sr. M. Edward, S.S.J., Erie, Pa....	2 00
Sr. M. Bernardine, O.P., New York,		Sr. M. Rita O'Sullivan, O.S.B., Erie,	
N. Y.	2 00	Pa.	4 00
Sr. M. Immaculata, O.S.F., New		Sr. M. Regis, Freeland, Pa.....	12 00
York, N. Y.....	2 00	Srs. of St. Francis, Glen Riddle P.	
Sr. Miriam Gonzaga, New York,		O., Pa.	2 00
N. Y.	2 00	Srs. of St. Joseph, McSherrystown,	
Srs. of Charity of St. Vincent de		Pa.	2 00
Paul, New York, N. Y.....	2 00	Srs. of St. Francis, Millvale, Pa....	2 00
Sr. Stella Vincent, New York, N. Y.	2 00	Mother Mary of Good Counsel, Phila-	
Sr. M. Charles, Peekskill, N. Y.....	2 00	delphia, Pa.	2 00
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Sr. Anna de Paul, Rochester, N. Y..	2 00	Pa.	2 00
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N. Y.	2 00	Pa.	2 00
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seph's, N. Y.....	2 00	Philadelphia, Pa.	2 00
Mother M. Gerard, Stella Niagara,		Srs. of St. Joseph, St. John Orphan	
N. Y.	2 00	Asylum, Philadelphia, Pa.....	2 00
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Sr. M. Carmela, O.S.F., Syracuse		Philadelphia, Pa.	2 00
N. Y.	4 00	Benedictine Srs., N. S. Pittsburgh,	
Srs. of St. Francis, Syracuse, N. Y..	4 00	Pa.	2 00
Mother M. Emiliana, Wappingers		Srs. of Holy Family of Nazareth,	
Falls, N. Y.....	2 00	Pittsburgh, Pa.	2 00
Mother M. Seraphica, O.S.F., Wil-		Srs. of St. Joseph, Pittsburgh, Pa...	2 00
hamsville, N. Y.	6 00	Sr. Superior, Toner Inst., Brookline,	
Sr. M. Justa, I.H.M., Akron, Ohio .	2 00	Pittsburgh, Pa.	4 00
Sr. Ethelreda, Cincinnati, Ohio.....	2 00	Mother M. Prioress, O.S.B., St.	
Sr. Helen Louise, S.S. de N.D., Cin-		Mary's, Pa.	2 00
cinnati, Ohio	2 00	Sr. Superior, St. Mary Cath. High	
Sr. M. Adelaide, C.P.P.S., Cincinnati,		Sch., St. Mary's, Pa....	2 00
Ohio	2 00	Sr. M. Bertrand, I.H.M., Scranton,	
Sr. M. Francis, R.S.N., Cincinnati,		Pa.	4 00
Ohio	2 00	Sr. M. St. James, Sharon Hill, Pa...	2 00
Srs. of Charity, Cincinnati, Ohio...	2 00	Sr. M. Vincent de Paul, Wilkes-	
Srs. of Mercy, Cincinnati, Ohio.....	2 00	Barre, Pa.	2 00
Sr. Catherine, C.S.J., Cleveland,		Srs. of Christian Charity, Wilkes-	
Ohio	2 00	Barre, Pa.	2 00
Sr. Mary de Sales, Cleveland, Ohio.	10 00	Sr. M. Brendan, Providence, R. I..	2 00

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Rev. J. J. Shaw, Lowell, Mass.	2 00	Right Rev. Msgr. J. J. Schmit, Cleveland, Ohio	2 00
Right Rev. R. Neagle, Malden, Mass.	2 00	Rev. D. M. Halpin, Dayton, Ohio	2 00
Rev. J. J. McGarry, Roslindale, Mass.	2 00	Rev. A. A. Karper, Lorain, Ohio	2 00
Rev. J. S. Barry, Spencer, Mass.	2 00		
Right Rev. Msgr. C. A. Sullivan, Springfield, Mass.	2 00		
Rev. J. E. Lynch, Taunton, Mass.	4 00		
Rev. R. D. Murphy, Uxbridge, Mass.	2 00		

Right Rev. Msgr. J. F. Hickey, Norwood, Ohio	2 00	Sacred Heart Sch., Washington, D. C.	4 00
Rev. B. P. O'Reilly, S.M., Osborn, Ohio	10 00	St. Mary of Perp. Help Sch., Chicago, Ill.	4 00
Right Rev. A. J. Dean, Toledo, Ohio ..	2 00	St. Anthony Sch., Rockford, Ill. ..	4 00
Rev. F. A. Houck, Toledo, Ohio ..	2 00	St. John Sch., Whiting, Ind.	4 00
Rev. F. S. Legowski, Toledo, Ohio ..	2 00	St. Raphael Cathedral Sch., Dubuque, Iowa	2 00
Rev. L. C. Gainer, O.P., Youngstown, Ohio	2 00	Rudolphinum Paro Sch., Protivin, Iowa	2 00
Rev. R. McDonald, Braddock, Pa. ..	2 00	Mother of God Sch., Covington, Ky ..	2 00
Rev. J. A. O'Connor, Clairton, Pa ..	2 00	St. Mary Cathedral Sch., Covington, Ky.	4 00
Rev. M. A. Bennett, Easton, Pa.	2 00	Fitton Sch., East Boston, Mass.	2 00
Rev. W. E. Campbell, Hilltown, Pa ..	2 00	St. Columbkille Sch., Boston, Mass ..	2 00
Rev. J. A. Gorham, Philadelphia, Pa.	2 00	St. Gregory Sch., Boston, Mass.	2 00
Right Rev. Msgr. W. P. McNally, Philadelphia, Pa.	10 00	St. Raphael Sch., Boston, Mass.	2 00
Rev. J. J. Walsh, Philadelphia, Pa ..	6 00	St. Hedwig Paro. Sch., E Cambridge, Mass.	4 00
Very Rev. G. J. Bullion, Pittsburgh, Pa.	2 00	Immaculate Conception Sch., Marlboro, Mass.	2 00
Rev. J. C. Fallon, Pittsburgh, Pa.	2 00	St. Francis Xavier Sch., Roslindale, Mass.	4 00
Very Rev. J. J. Greaney, Pittsburgh, Pa.	2 00	St. Anthony Sch., Shirley, Mass.	4 00
Very Rev. Msgr. W. J. McMullen, Pittsburgh, Pa.	4 00	St. Catherine of Genoa Sch., Somerville, Mass.	4 00
Rev. W. P. Shaughnessy, Pittsburgh, Pa.	4 00	St. Mary Sch., Stoughton, Mass.	2 00
Rev. J. A. Karallus, Shenandoah, Pa. ..	2 00	St. Bernard Sch., West Newton, Mass.	6 00
Rev. E. A. Stapleton, Yardley, Pa.	2 00	Holy Redeemer Sch., Detroit, Mich.	2 00
Rev. J. Hensbach, Bowdle, S. Dak.	4 00	St. Charles Sch., Detroit, Mich.	4 00
Rev. J. A. Lally, S.S.J., Port Arthur, Tex.	14 00	St. Joseph Sch., Escanaba, Mich.	8 00
Rev. J. L. Morkovsky, Weimar, Tex.	1 00	Guardian Angels' Sch., Chaska, Minn.	8 00
Rev. P. A. Barry, Ludlow, Vt.	2 00	St. Joseph Sch., Marshall, Minn.	2 00
Jesuit Fathers, Yakima, Wash.	4 00	Assumption Sch., Minneapolis, Minn.	6 00
Right Rev. Msgr. J. F. Newcomb, Huntington, W. Va.	2 00	Holy Name Sch., Minneapolis, Minn.	4 00
Salvatorian Fathers, Milwaukee, Wis.	2 00	St. Boniface Sch., Minneapolis, Minn.	2 00
Rev. J. P. Glueckstein, New Holstein, Wis.	4 00	St. Joseph Sch., Minneapolis, Minn.	2 00
Rev. J. F. McCarthy, Oconomowoc, Wis.	2 00	St. Philip Sch., Minneapolis, Minn.	4 00
Right Rev. Msgr. H. F. Flock, Sparta, Wis.	4 00	St. Joseph Sch., Red Wing, Minn.	2 00
Rev. M. J. Jacobs, Waunakee, Wis.	2 00	Assumption Sch., St. Paul, Minn.	2 00
Rev. J. W. Huepper, Wauwatosa, Wis.	2 00	St. Andrew Sch., St. Paul, Minn.	2 00
Right Rev. Msgr. W. Reding, Wisconsin Rapids, Wis.	2 00	St. Bernard Sch., St. Paul, Minn.	2 00
Rev. H. D. J. Brosseau, Grenville, P. Q., Canada.	2 00	St. Matthew Sch., St. Paul, Minn.	4 00
Rev. V. Fernandez, Malolos, Bulacan, P. I.	2 00	St. Mark Sch., Shakopee, Minn.	2 00
Brothers		St. Boniface Sch., Stewart, Minn.	2 00
Bros. of Mary, Baltimore, Md.	2 00	St. John Cantius Sch., Wilno, Minn.	4 00
Bro. Angelus, C.F.X., Brooklyn, N. Y.	2 00	St. Cecilia Cathedral Sch., Omaha, Nebr.	4 00
Bro. Eugene, O.S.F., Brooklyn, N. Y.	2 00	All Saints Sch., Brooklyn, N. Y.	2 00
Bro. Julius, S.M., Brooklyn, N. Y.	2 00	Annunciation Par. Sch., Brooklyn, N. Y.	2 00
Bro. Luke, C.F.X., Brooklyn, N. Y.	2 00	Immaculate Heart of Mary Sch., Brooklyn, N. Y.	2 00
Bro. Bernard, F.S.C., Newburgh, N. Y.	2 00	Our Lady of Angels Sch., Brooklyn, N. Y.	6 00
Bro. Calixtus, F.S.C., New York, N. Y.	2 00	Our Lady of Czenstochowa Sch., Brooklyn, N. Y.	2 00
Parish Schools		Our Lady of Guadalupe Sch., Brooklyn, N. Y.	2 00
St. Joseph Sch., Pomona, Calif.	2 00	Sacred Hearts of Jesus and Mary Sch., Brooklyn, N. Y.	2 00
St. John Paro. Sch., San Francisco, Calif.	2 00	St. Agatha Sch., Brooklyn, N. Y.	2 00
Mary, Star of Sea Sch., San Pedro, Calif.	2 00	St. Anselm Sch., Brooklyn, N. Y.	2 00
St. John Sch., New Haven, Conn.	4 00	St. Antony of Padua Sch., Brooklyn, N. Y.	2 00
		St. Augustine Sch., Brooklyn, N. Y.	6 00
		St. Catharine of Alexandria Sch., Brooklyn, N. Y.	2 00
		SS. Cyril & Methodius Sch., Brooklyn, N. Y.	2 00
		St. John the Baptist Sch., Brooklyn, N. Y.	2 00

St. John Cantius Sch., Brooklyn, N. Y.	2 00	St. Elizabeth Sch., Philadelphia, Pa.	2 00
SS. Simon & Jude Sch., Brooklyn, N. Y.	2 00	St. Francis de Sales Sch., Philadelphia, Pa.	2 00
St. Stanislaus Sch., Brooklyn, N. Y.	2 00	St. Hedwig Sch., Philadelphia, Pa.	2 00
St. Joachim Sch., Cedarhurst, L. I., N. Y.	2 00	St. Helena Sch., Philadelphia, Pa.	2 00
Our Lady of Sorrows Sch., Corona, N. Y.	4 00	St. Ludwig Sch., Philadelphia, Pa.	4 00
St. Mary Sch., East Islip, L. I., N. Y.	2 00	St. Martin of Tours Sch., Philadelphia, Pa.	2 00
St. Adalbert Sch., Elmhurst, N. Y.	2 00	St. Mary of the Assumption Sch., Philadelphia, Pa.	4 00
St. Kilian Sch., Farmingdale, L. I., N. Y.	2 00	St. Monica Sch., Philadelphia, Pa.	4 00
St. Hedwig Sch., Floral Park, L. I., N. Y.	2 00	St. Peter Claver Sch. (Girls), Philadelphia, Pa.	4 00
St. Andrew Sch., Flushing, N. Y.	2 00	St. Theresa of the Child Jesus Sch., Philadelphia, Pa.	2 00
St. Ignatius Sch., Hicksville, L. I., N. Y.	2 00	St. William Sch., Philadelphia, Pa.	4 00
St. Gerard Sch., Hollis, N. Y.	2 00	Sacred Heart Sch., Phoenixville, Pa.	4 00
St. Joseph Sch., Jamaica, N. Y.	2 00	St. Patrick Sch., Pottsville, Pa.	2 00
Holy Cross Sch., Maspeth, N. Y.	2 00	Holy Spirit Par. Sch., Sharon Hill, Pa.	2 00
St. Stephen of Hungary Sch., New York, N. Y.	2 00	St. John Sch., Stiles P. O., Pa.	2 00
St. Louis Sch., Oswego, N. Y.	2 00	St. Charles Paro. Sch., Arlington, Va.	2 00
St. Dominic Sch., Oyster Bay, L. I., N. Y.	4 00	St. Joseph Acad., Dumbarton, Va.	2 00
St. Stanislaus Sch., Ozone Park, N. Y.	2 00	Holy Cross Acad., Lynchburg, Va.	12 00
St. Peter of Alcantara Sch., Port Washington, L. I., N. Y.	2 00	Holy Trinity Sch., Norfolk, Va.	2 00
St. John Acad., Rensselaer, N. Y.	6 00	Sacred Heart Sch., Norfolk, Va.	2 00
Sch. of Our Lady of Perpetual Help, Richmond Hill South, N. Y.	2 00	Our Lady of Blessed Sacrament Sch., Port Richmond, Va.	2 00
Immaculate Conception Sch., Rochester, N. Y.	2 00	Cathedral Boys' Sch., Richmond, Va.	4 00
St. Margaret Mary Sch., Rochester, N. Y.	2 00	Sacred Heart Sch., So. Richmond, Va.	2 00
St. Luke Sch., Whitestone, N. Y.	4 00	St. Benedict Paro. Sch., Richmond, Va.	4 00
St. Thomas the Apostle Sch., Woodhaven, N. Y.	4 00	Our Lady of Nazareth Sch., Roanoke, Va.	2 00
St. Anthony Sch., Cincinnati, Ohio.	2 00	St. Joseph Acad., Wheeling, W. Va.	3 00
St. John Sch., Cincinnati, Ohio.	2 00	St. Francis of Assisi Sch., Milwaukee, Wis.	2 00
St. Michael Sch., Cleveland, Ohio.	2 00	St. Stanislaus Sch., Milwaukee, Wis.	2 00
Holy Rosary Sch., Columbus, Ohio.	4 00		
Immaculate Conception Sch., Toledo, Ohio.	2 00	Lay	
Sch. of SS. Simon & Jude, Bethlehem, Pa.	2 00	Miss W. L. McGrath, Brooklyn, N. Y.	2 00
St. Ann Sch., Bristol, Pa.	2 00		
Presentation B. V. M. Sch., Cheltenham, Pa.	4 00	Sisters	
St. Stanislaus Sch., Lansdale, Pa.	2 00	Srs. of St. Joseph, San Francisco, Calif.	4 00
St. Francis of Assisi Sch., Minersville, Pa.	4 00	Srs. of Mercy, Ansonia, Conn.	2 00
Holy Family Sch., Nazareth, Pa.	2 00	Franciscan Srs., Bridgeport, Conn.	2 00
St. Francis of Assisi Sch., Norristown, Pa.	2 00	Srs. of St. Joseph, Deep River, Conn.	2 00
Holy Name of Jesus Sch., Philadelphia, Pa.	4 00	Srs. of Mercy, Greenwich, Conn.	2 00
Most Blessed Sacrament Sch., W. Philadelphia, Pa.	2 00	Srs. of Mercy, Naugatuck, Conn.	2 00
Most Precious Blood Sch., Philadelphia, Pa.	2 00	Srs. of Mercy, New Haven, Conn.	2 00
Nativity B. V. M. Sch., Philadelphia, Pa.	2 00	Srs. of Mercy, New London, Conn.	2 00
Our Mother of Sorrows Sch., Philadelphia, Pa.	2 00	Srs. of Mercy, Norwalk, Conn.	2 00
St. Adalbert Sch., Philadelphia, Pa.	2 00	Srs. M. Alphonsa, Willimantic, Conn.	2 00
St. Alphonsus Sch., Philadelphia, Pa.	4 00	Sch. Srs. of Notre Dame, Belleville, Ill.	4 00
St. Bernard Sch., Philadelphia, Pa.	4 00	Sr. Eulalia, Chicago, Ill.	2 00
St. Catherine Sch., Philadelphia, Pa.	2 00	Sr. Fidelia, Chicago, Ill.	2 00
St. Charles Borromeo Sch., Philadelphia, Pa.	2 00	Sr. Herman Joseph, Chicago, Ill.	2 00
		Sr. M. Archangela, O.S.F., Chicago, Ill.	2 00
		Sr. M. Delphinus, B.V.M., Chicago, Ill.	4 00
		Sr. M. Regina, B.V.M., Chicago, Ill.	3 00
		Sr. M. Pacifica, S.S.N.D., Chicago, Ill.	2 00
		Sr. M. Severine, P.H.J.C., Chicago, Ill.	2 00
		Sr. Monica, Chicago, Ill.	6 00
		Srs. of Holy Child Jesus, Chicago, Ill.	4 00

Srs. of Notre Dame, Chicago, Ill ...	2 00	Srs. of St. Francis, Minneapolis, Minn.	2 00
Srs. of St. Francis, Chicago, Ill..	4 00	Sch. Srs. of Notre Dame, New Trier, Minn.	2 00
Srs. of St. Francis, Chicago Heights, Ill.	2 00	Benedictine Srs., St. Cloud, Minn.	2 00
Srs. of St. Francis, Joliet, Ill.	4 00	Srs. of Notre Dame, Wabasha, Minn.	4 00
Srs. of St. Francis, Streator, Ill..	4 00	Sr. Marie Felicite, C.S.J., St. Louis, Mo.	2 00
Sch. Srs. of Notre Dame, Teutopolis, Ill.	2 00	Sr. M. Gregory, St. Louis, Mo.	2 00
Sr. M. Mirella, O.S.F., Wilmette, Ill	2 00	Sch. Srs. of Notre Dame, St. Louis, Mo.	2 00
Sr. Hermantine, Indianapolis, Ind. .	2 00	Srs. of St. Joseph, St. Louis, Mo..	2 00
Sr. Patrici, Indianapolis, Ind.	2 00	Sr. M. Agnella, O.S.F., Columbus, Nebr.	4 00
Srs. of Notre Dame, Bellevue, Ky. .	2 00	Srs. of St. Francis, West Point, Nebr.	2 00
Srs. of Notre Dame, Central Covington, Ky.	4 00	Srs. of St. Joseph, St. Andrew Sch., Bayonne, N. J.	2 00
Srs. of Notre Dame, Covington, Ky. .	2 00	Sr. M. Evangela, S.S.N.D., Camden, N. J.	2 00
Srs. of Div. Providence, Dayton, Ky. .	2 00	Mother M. Raphael, Dunellen, N. J. .	2 00
Sr. Demetria, Louisville, Ky.	2 00	Sr. Rose Carmella, O.P., Gloucester City, N. J.	2 00
Sr. M. Vincentia, Louisville, Ky....	2 00	Sr. M. Thomas, O.P., Jersey City, N. J.	2 00
Sr. Thelma, O.S.U., Louisville, Ky..	2 00	Sr. M. Martina, O.P., Linden, N. J. .	2 00
Srs. of Notre Dame, Newport, Ky....	2 00	Sr. M. Aquin, S.C., Newark, N. J. .	2 00
Srs. of Charity, New Orleans, La....	4 00	Sr. M. Cosmas, S.C., Newark, N. J. .	2 00
Srs. of Mercy, New Orleans, La....	4 00	Sr. M. Josephine, S.S.N.D., Newark, N. J.	2 00
Srs. of St. Francis, New Orleans, La.	2 00	Srs. of Charity, Newark, N. J.	2 00
Srs. of St. Francis, Baltimore, Md..	2 00	Srs. of Charity, Paterson, N. J.	4 00
Srs. of Notre Dame, Andover, Mass	2 00	Sr. M. Plus, O.S.F., Trenton, N. J. .	6 00
Srs. of Charity, Roxbury, Boston, Mass.	2 00	Srs. of St. Joseph, Vineland, N. J. .	2 00
Srs. of Mercy, East Boston, Mass....	4 00	Sr. Anna Germaine, S.S.J., Brooklyn, N. Y.	2 00
Sch. Srs. of Notre Dame, Notre Dame Conv., Roxbury, Boston, Mass.	2 00	Sr. Marie Margaret, Brooklyn, N. Y. .	2 00
Srs. of Notre Dame de N., St. Augustine Sch., South Boston, Mass. .	2 00	Sr. M. Bibiana, Brooklyn, N. Y.	2 00
Srs. of St. Joseph, St. William Conv., Dorchester, Boston, Mass....	4 00	Sr. M. Chrysostom, O.S.D., Brooklyn, N. Y.	2 00
Srs. of St. Joseph, St. Agnes Conv., South Boston, Mass.	2 00	Sr. M. Eugene, O.S.D., Brooklyn, N. Y.	2 00
Srs. of Charity of Nazareth, Brockton, Mass.	2 00	Sr. M. Martina, Brooklyn, N. Y.	2 00
Sch. Srs. of Notre Dame, St. Peter Sch., Cambridge, Mass.	2 00	Sr. M. Michael, Brooklyn, N. Y.	2 00
Srs. of Notre Dame de N., St. Mary of Annunciation Sch., Cambridge, Mass.	4 00	Sr. M. Scholastica, Brooklyn, N. Y. .	2 00
Srs. of Providence, Chelsea, Mass..	2 00	Sr. Michaelina, Brooklyn, N. Y.	2 00
Sr. M. Angela, Fall River, Mass. .	2 00	Sr. Miriam Helena, S.C., Brooklyn, N. Y.	2 00
Sr. M. Limakulata, Fall River, Mass.	2 00	Sch. Srs. of Notre Dame, St. Alphonsus Sch., Brooklyn, N. Y.	2 00
Srs. of Charity, S. Lawrence, Mass. .	4 00	Sch. Srs. of Notre Dame, St. Matthias Sch., Brooklyn, N. Y.	2 00
Srs. of Notre Dame de N., Lawrence, Mass.	2 00	Sr. M. Anthony, Concord, S. I., N. Y.	2 00
Srs. of Notre Dame de N., Lynn, Mass.	2 00	Sr. Alexandrine, O.S.D., Elmhurst, N. Y.	4 00
Sch. Srs. of Notre Dame, Malden, Mass.	2 00	Sr. M. Antonilla, Elmhurst, N. Y. .	2 00
Srs. of Notre Dame de N., Peabody, Mass.	2 00	Sr. M. Alphonso, I.H.M., Forest Hills, N. Y.	2 00
Srs. of Ste. Chretienne, Salem, Mass.	2 00	Srs. of Charity, B.V.M., Hempstead, L. I., N. Y.	2 00
Srs. of Notre Dame, Somerville, Mass.	2 00	Sr. M. Charlotte, O.P., Huntington Station, L. I., N. Y.	2 00
Srs. of St. Joseph, Springfield, Mass.	2 00	Sr. M. Raymond, R.D.C., Katonah, N. Y.	2 00
Srs. of Notre Dame de N., Waltham, Mass.	2 00	Sr. Miriam Patricia, S.C., Mamaronck, N. Y.	2 00
Srs. of Notre Dame de N., Woburn, Mass.	2 00	Sr. Benitia, Mineola, L. I., N. Y. .	2 00
Srs. of Notre Dame, Worcester, Mass.	2 00	Sr. Marie Elizabeth, S.C., Mt. Kisco, N. Y.	2 00
Srs. of Charity, Detroit, Mich.	2 00	Sr. Miriam Inez, Newburgh, N. Y. .	2 00
Srs. of Notre Dame, Lake Linden, Mich.	4 00	Sr. M. Hortensia, New Hyde Park, L. I., N. Y.	2 00
Srs. of St. Joseph, Marquette, Mich.	2 00	Mother M. Loretta, New Rochelle, N. Y.	2 00
Srs. of I. H. M., River Rouge, Mich.	2 00		
Sch. Srs. of Notre Dame, Madison, Minn.	4 00		

Dominican Srs., St. Benedict Sch., Bronx, New York, N. Y.....	2 00	Srs. of Charity, Tompkinsville, S. I., N. Y.	2 00
Dominican Srs., St. Vincent Ferrer Sch., New York, N. Y.....	2 00	Sr. M. Evangelist, Troy, N. Y....	2 00
Felician Srs., New York, N. Y.....	2 00	Sr. M. Loretto, O.S.F., Tuckahoe, N. Y.	2 00
Mother Anne V. Dowd, R.S.C.J., New York, N. Y.....	2 00	Sch. Srs. of Notre Dame, Westbury, L. I., N. Y.	2 00
Mother Marie Marguerite, New York, N. Y.	2 00	Sr. M. Consuelo, West New Brighton, S. I., N. Y.	2 00
Mother M. St. James, R.J.M., Bronx, New York, N. Y.	2 00	Sr. Dolores Maria, Yonkers, N. Y..	2 00
Sr. Anna Maria, New York, N. Y.	2 00	Sr. Maria Vincent, Yonkers, N. Y.	2 00
Sr. Cassiana, Bronx, New York, N. Y.	2 00	Sr. Xavier Mary, S.C., Yonkers, N. Y.	2 00
Sr. Columba, O.P., Bronx, New York, N. Y.	2 00	Srs. of Notre Dame, Canton, Ohio ..	6 00
Sr. Colombius, New York, N. Y.....	2 00	Srs. of Notre Dame, Cheviot, Ohio..	6 00
Sr. Helena Mary, New York, N. Y.	2 00	Sr. M. Angela, O.S.F., Cincinnati, Ohio ..	4 00
Sr. Louise Mary, New York, N. Y.	2 00	Srs. of Divine Providence, Cincin- nati, Ohio ..	2 00
Sr. Margaret Rosaire, New York, N. Y.	2 00	Srs. of Notre Dame, Linwood, Cin- cinnati, Ohio ..	2 00
Sr. Marietta, O.P., New York, N. Y.	2 00	Sr. M. Dionysia, Cleveland, Ohio ..	2 00
Sr. M. Angelica, New York, N. Y.	2 00	Srs. of Notre Dame, St. Peter Sch., Cleveland, Ohio ..	2 00
Sr. M. Angelita, Bronx, New York, N. Y.	2 00	Srs. of Notre Dame, St. Stephen Sch., Cleveland, Ohio.....	4 00
Sr. M. Beatrice, Bronx, New York, N. Y.	2 00	Sr. Superior, St. Joseph Conv., Dover, Ohio ..	4 00
Sr. M. Benita, New York, N. Y.	2 00	Sr. Superior, Sacred Heart Conv., New Philadelphia, Ohio.	2 00
Sr. M. Blandina, New York, N. Y.	2 00	Dominican Srs., Portland, Oreg.	2 00
Sr. M. Borromeo, O.P., Bronx, New York, N. Y.	2 00	Srs. of I. H. M., Ashland, Pa.	2 00
Sr. M. Charitas, New York, N. Y.	2 00	Sr. Superior, St. Mary Conv., Beaver Falls, Pa.	4 00
Sr. M. Emmanuel, Bronx, New York, N. Y.	2 00	Sr. Superior, St. Joseph Conv., Brad- dock, Pa.	4 00
Sr. M. Georgianna, S.N.D., New York, N. Y.	2 00	Srs. of Charity, Carnegie, Pa.	2 00
Sr. M. Hilda, New York, N. Y.	2 00	Sr. Superior, St. Ann Conv., Castle Shannon, Pa.	4 00
Sr. M. La Salette, New York, N. Y.	1 00	Srs. of St. Joseph, Conshocken, Pa.	2 00
Sr. M. Mancini, O.P., Bronx, New York, N. Y.	2 00	Sr. Superior, St. Joseph Conv., Du- quesne, Pa.	4 00
Sr. M. Petronilla, S.S.N.D., New York, N. Y.	2 00	Sr. M. Clara, Erie, Pa.	2 00
Sr. M. Roberta, New York, N. Y.	2 00	Sr. Superior, All Saints Conv., Etna, Pa.	4 00
Sr. M. Teresa, C.S.A., Holy Family Sch., Bronx, New York, N. Y.	2 00	Sr. Superior, St. Mary Conv., Ford City, Pa.	4 00
Sr. M. Teresa, Our Lady of Solace Sch., Bronx, New York, N. Y.	2 00	Sr. Superior, St. Cecilia Conv., Glassport, Pa.	4 00
Sr. M. Xavier, O.S.U., Bronx, New York, N. Y.	2 00	Sr. Superior, St. Mary Conv., Glen- shaw P. O., Pa.	4 00
Sr. Matilda, New York, N. Y.	2 00	Sr. Superior, St. Margaret Sch., Greentree, Pa.	4 00
Sr. Miriam de Sales, New York, N. Y.	2 00	Sr. Superior, St. Mary Conv., Her- man, Pa.	4 00
Sr. Miriam Veronica, New York, N. Y.	2 00	Sr. Superior, St. Agnes Sch., Home- stead P. O., Pa.	4 00
Srs. of Blessed Sacrament, New York, N. Y.	2 00	Srs. of St. Francis, Johnstown, Pa.	8 00
Sr. St. Claire, C.N.D., New York, N. Y.	2 00	Sr. Superior, St. Mary Conv., Johns- town, Pa.	4 00
Ursuline Nuns, Ozone Park, N. Y.	4 00	Sr. Superior, St. Michael Sch., Johnstown, Pa.	2 00
Sr. Margaret Imelda, S.U.S.C., Pat- chogue, L. I., N. Y.	2 00	Sr. Superior, St. Mary Conv., Mc- Keesport, Pa.	4 00
Sr. M. Simplicita, Pelham, N. Y.	2 00	Sr. Superior, St. Mary Conv., Mc- Kees Rocks, Pa.	4 00
Felician Srs., Port Richmond, S. I., N. Y.	2 00	Sr. Superior, St. Francis Conv., Munhall, Pa.	4 00
Sr. Angeline, Poughkeepsie, N. Y.	2 00	Sr. Superior, St. Boniface Conv., Penn Station, Pa.	4 00
Sr. M. Leonarda, S.S.N.D., Roches- ter, N. Y.	6 00	Mother M. Dominica, Philadelphia, Pa.	2 00
Srs. of Notre Dame, Rochester, N. Y.	2 00	Srs. of Christian Charity, Philadel- phia, Pa.	2 00
Srs. of St. Dominic, Rockville Cen- tre, L. I., N. Y.	2 00		
Sr. Rita Winifred, Rye, N. Y.	2 00		
Sr. M. Regina, S.C., Southampton, L. I., N. Y.	2 00		

Srs. of H. C. J., Philadelphia, Pa. .	2 00	Srs. of Notre Dame, Providence, R. I.	4 00
Srs. of I. H. M., Incarnation Conv., Philadelphia, Pa.	2 00	Srs. of St. Francis, Memphis, Tenn.	2 00
Srs. of I. H. M., St. Cecilia Conv., Philadelphia, Pa.	2 00	Srs. of Charity, Roanoke, Va.	2 00
Srs. of I. H. M., St. Thomas Aquinas Sch., Philadelphia, Pa.	2 00	Sr. Superior, St. Alphonsus Conv., Wheeling, W. Va.	4 00
Srs. of St. Joseph, Ascension Sch., Philadelphia, Pa.	2 00	Sr. M. Rose, Fond du Lac, Wis.	2 00
Srs. of St. Joseph, Holy Child Sch., Philadelphia, Pa.	4 00	Sr. Teresita, La Crosse, Wis.	2 00
Srs. of St. Joseph, Holy Cross Sch., Philadelphia, Pa.	2 00	Sr. M. Aquin, R.S.M., Milwaukee, Wis.	2 00
Srs. of St. Joseph, Our Lady of Mercy Sch., Philadelphia, Pa.	2 00	Sr. Verina, Racine, Wis.	2 00
Srs. of St. Joseph, Our Lady of Victory Sch., Philadelphia, Pa.	10 00	Sr. M. Arnolda, Tomahawk, Wis. .	4 00
Srs. of St. Joseph, St. Carthage Conv., Philadelphia, Pa.	4 00	Sr. Kostka, C.S.A., Two Rivers, Wis.	2 00
Srs. of St. Joseph, St. Columba Sch., Philadelphia, Pa.	2 00		
Srs. of St. Joseph, St. Leo Sch., Philadelphia, Pa.	6 00	Convents	
Sr. Adele, Pittsburgh, Pa.	2 00	St. Agnes Conv., Chicago, Ill.	8 00
Sr. Superior, St. Basil Conv., Pittsburgh, Pa.	4 00	Holy Angels Conv., St. Cloud, Minn.	2 00
Sr. Superior, Holy Trinity Conv., Pittsburgh, Pa.	4 00	Conv. of Mercy School, Brooklyn, N. Y.	2 00
Sr. Superior, Mt. Immaculata, Pittsburgh, Pa.	4 00		
Sr. Superior, St. Ambrose Conv., Pittsburgh, Pa.	4 00	DEAF-MUTE SECTION	
Sr. Superior, SS. Peter & Paul Sch., Pittsburgh, Pa.	4 00	St. Francis Xavier Sch. for Deaf, Baltimore, Md.	2 00
Sr. Superior, St. Martin Conv., Pittsburgh, Pa.	4 00	Srs. of St. Joseph, Randolph, Mass.	4 00
Sr. Superior, St. Norbert Conv., Pittsburgh, Pa.	4 00	Dr. Hanna Miller, Bronx, New York, N. Y.	2 00
Sr. Superior, St. Cecilia Conv., Rochester, Pa.	4 00	St. Joseph Inst. for Deaf, Westchester, New York, N. Y.	4 00
Srs. of St. Joseph, Schuylkill Haven, Pa.	4 00	Rev. W. B. Heitker, Cincinnati, Ohio	2 00
Sr. Superior, St. Mary Conv., Sharpsburg, Pa.	4 00	Very Rev. Msgr. H. Waldhaus, Cincinnati, Ohio.	4 00
Sr. Superior, St. Alphonsus Conv., Springdale, Pa.	4 00	Sr. M. Bernadette, Pittsburgh, Pa..	4 00
Srs. Adorers of Precious Blood, Steelton, Pa.	2 00	Rev. S. Klopfer, St. Francis, Wis..	2 00
Srs. of Charity, Swissvale, Pa.	2 00	Sr. Ignatius of Loyola, Montreal, P. Q., Canada.	4 00
Sr. Superior, Sacred Heart Conv., Tarentum, Pa.	4 00		
Srs. of Holy Union of Sacred Hearts, Pawtucket, R. I.	2 00	BLIND-EDUCATION SECTION	
		Rev. J. M. Stadelman, S.J., New York, N. Y.	4 00
		UNKNOWN	
		N. N.	18 00
		N. N., San Francisco, Calif.	4 00
		Total receipts	\$20,607 02
		Cash on hand July 1, 1936.	\$12,087 53
		Receipts of year	8,519 49
		Total receipts	\$20,607 02

GENERAL MEETINGS

PROCEEDINGS

Louisville, Ky., March 31, 1937.

The Thirty-fourth Annual Meeting of the National Catholic Educational Association was held in Louisville, Ky., during the week after Easter, March 31, April 1 and 2, 1937. The Association was welcomed to Louisville by His Excellency, the Most Reverend John A. Floerssh, who directed that all necessary arrangements be made for the convenience and entertainment of the large number of Catholic educators who attended.

The Local Committee on Arrangements were: Rev. Felix N. Pitt, Ph.D., Secretary of Catholic School Board, Chairman; Rev. John F. Knue, Rev. Richard Maloney, Rev. Francis A. O'Connor, Rev. Francis J. Timoney, and Rev. George A. Saffin.

Through the efforts of this Committee, every possible courtesy was shown to the visiting delegates.

In addition to the two general meetings, there were active sessions of the Seminary Department, College and University Department, Secondary-School Department, Parish-School Department, and Minor-Seminary Section. The School-Superintendents' Department, which met in conjunction with the Parish-School Department, also held a Dinner Meeting during the convention.

The headquarters were established in the Brown Hotel, Fourth and Broadway. The sessions of the Seminary Department, Minor-Seminary Section, and the College and University Department and the Dinner Meeting of the School-Superintendents' Department were held in the Brown Hotel. The opening and closing General Meetings, all sessions of the Secondary-School and Parish-School Departments were held in Columbia Hall, 824 S. Fourth St.

Lunch was served daily to visiting Sisters in the cafeteria of Columbia Hall. The Commercial Exhibit, one of the most

interesting features of the meeting, was held in the gymnasium of Columbia Hall. The exhibits included displays of books, teaching materials, furniture, and equipment, and proved to be highly valuable, from the standpoint of bringing to the teachers the new products for classroom use. More than sixty leading houses had representatives.

On Tuesday, March 30, the following committee meetings were held in the Brown Hotel: Advisory Committee of the Association, Executive Committee of the College and University Department, Committee on the Accrediting of Colleges, Executive Committee of the Secondary-School Department, and the Executive Board of the Association.

The outstanding social function of the convention was the banquet on Wednesday evening, March 31, in the Ball Room of the Brown Hotel, which was attended by about 500 delegates and friends. His Excellency, the Most Reverend John A. Floersh, was the guest of honor and the toastmaster was the Reverend Felix N. Pitt, Secretary of the Catholic School Board and Chairman of the Committee on Arrangements. The speakers were the Very Reverend John F. O'Hara, C.S.C., President of Notre Dame University, and the Reverend Wilfrid Parsons, S.J., of Georgetown University.

The Very Reverend John F. O'Hara, C.S.C., President of Notre Dame University, who discussed Religion in American Life, argued that the decline of religion in the nation has been reflected in a corresponding lowering of all levels of morality. As religion has lost its hold, crime has grown in proportion. The Catholic Church is the only large and effective force for law and order in the United States, and the only instrumentality which can restore the supernatural element needed in American personal, social, and economic life. Catholic education is an essential part of the program of restoring religion to its rightful place.

The Reverend Wilfrid Parsons, S.J., of Georgetown University, discussed present problems of social justice and education in the United States. Assuming the definition of Catholic education to include not merely the formal types of

education provided by the school and the university, but all forms of adult education as well, Father Parsons argued that Catholic education is committed to battle against Communism and Fascism and against all those forces which are harming social justice in a democratic society. The way out of the present onslaught on western civilization is democracy. Social justice can be attained only in terms of a democratic political system which provides self-government and which expresses Lincoln's dictum of a government of the people, for the people, and by the people. The new systems of government developed since the War are a species of theology and seek to define man's place in the social system. All deny man's independence and his rights to life, liberty, and the pursuit of happiness. Man possesses these rights which have been given to him by God. The present opportunity of the Catholic school is to teach democracy and to make it a living fact. The Catholic position is identical with the best American traditions.

Daily broadcasts of addresses by educational leaders were given through the courtesy of local radio stations. The daily newspapers of Louisville, the *Catholic Record*, and the *N.C.W.C. News Service* gave splendid cooperation in publishing the proceedings of the meetings.

THE OPENING MASS

On Wednesday morning, March 31, at 10:00 o'clock, the meeting was formally opened with Pontifical Mass, celebrated by His Excellency, the Most Reverend Francis W. Howard, Bishop of Covington, in the Cathedral of the Assumption.

Assisting Bishop Howard were the following: Assistant Priest, Very Rev. Msgr. Francis J. Macelwane, A.M., Toledo, Ohio; Deacons of Honor, Rev. Richard J. Quinlan, A.M., S.T.L., Boston, Mass., and Rev. William R. Kelly, A.M., New York, N.Y.; Deacon of the Mass, Rev. Leonard Wernsing, Indianapolis, Ind.; Subdeacon of the Mass, Rev. George F. Flanigen, S.T.D., Nashville, Tenn.; Masters of

Ceremonies, Rev. Daniel A. Driscoll and Rev. Francis R. Cotton, Louisville, Ky.

The Right Reverend Monsignor Patrick J. McCormick, Vice-Rector of the Catholic University of America, preached the sermon as follows:

I AM THE WAY, THE TRUTH, AND THE LIFE *

RIGHT REV. MSGR. PATRICK J. McCORMICK, Ph.D.,
Vice-Rector, The Catholic University of America, Washington, D. C.

We are assembled at God's altar this morning to beg His blessing on the proceedings of another National Catholic Educational Convention. We implore Him to grant us through His Holy Spirit the light and grace we need for the successful conduct of our deliberations, that this gathering, representative of our educational forces, may result in permanent fruit for the cause of Catholic education. As delegates and representatives of educational institutions and bodies, we come here naturally concerned about our own peculiar problems, hoping for light and help in their solution, and confident that through the union of our many forces, through conference and discussion, we will be mutually enlightened and strengthened in handling them. We are, however, all identified with a common cause, that of Catholic education, and I propose today to direct our thoughts to the peculiar significance of our cause at the present time. It is true that we have always considered our cause significant and important, but we are constrained to regard it at present as more significant and important than ever before, because of its unprecedented relation to our Church and our country. The welfare of both our Church and our country depends more than we perhaps realize on the condition of Catholic education, for never before in our history has our religion and our American society more

* John XIV, 6.

truly needed these things which a sound Catholic education will ensure.

The Church needs the manifold services of the Catholic school not only to maintain her traditional attitude to science and learning, for she has always been the mistress of the sciences and the patroness of learning, but she needs this service as a necessary element of her organization as a teaching institution charged by her Founder with the duty of teaching all men the truth. She must as such a teaching body have not only a trained but a learned clergy; she is in constant need of teachers for her schools, elementary and high, and the standards of preparation for these teachers have been in no way lessened or lowered in recent years; she especially needs for her colleges, seminaries, and universities, the highly trained educators which only universities of the highest type can produce; she needs professionally trained administrators and executives for her school systems; she needs trained specialists in social work for the direction of her human welfare programs; she needs to form and train lay men and women for leadership in the lay apostolate which is to play such an important part in the elaborate program of Catholic Action, which our Holy Father has inaugurated. For these and her many other needs, greater and more exacting than the Church in our country has ever before had, she naturally looks to the schools and depends upon her educational organization to meet them. And it is for this reason, that is, the dependence of the Church on the school in all its levels, that we regard Catholic education of such telling significance for the present condition and the future welfare of our Church in this country.

Our country needs the leavening influence of Catholic education, lower and higher, more than ever before. Conditions have very much changed since the early days of American history, when the school was the auxiliary and ally of the Church in the teaching of Christian religion and morals. The early American schools were usually church schools, and not only the lower but also the higher. The first uni-

versity in the colonies—the prototype of our American higher schools, whose 300th anniversary was celebrated in the early part of this school year—had a distinctly religious character at the time of its foundation, one outstanding purpose being to prepare ministers of the gospel. This fact was broadcasted at the recent tercentenary celebration to all America. How different is the status of the American University today whose professors often proclaim that they profess no religious belief unless it be the creed of materialism, agnosticism, or atheism! Instead of being a help to the Church only too often university teaching offers the most serious obstacles to the spread of religion and the promotion of morality. We are not, therefore, un-American in promoting our religious schools, but rather the perpetuators of the best American tradition that regarded the school as a necessary adjunct of the Church in the dissemination of Christian truth and the promotion of morality.

It is in this latter respect that our American society sorely needs the service of Catholic education. Our moral standards today are far below those of the Catholic or Christian ideal, and the product of a Catholic education is expected to portray that ideal to the world. He is expected to live in accordance with those principles on which his ideal is based and his character formed and this whether he enter business or the professions, in whatever walk of life he goes. He is not to accept what he finds in the world about him and to regulate his life in accordance with it, for the standards of the world are earthly at best; they do not reach above the purely human, and indeed if they attain what might be called the level of human justice or decent competition, we are usually satisfied. Only too often, however, they are declared inhuman, indecent, and if ethical at all stigmatized as the ethics of the jungle. Obviously, they cannot be called Christian. Take the cultural standards of the day in art, literature, of the drama, and a moment's reflection suffices to determine whether they measure up to Christian requirements. Then look at our American educa-

tional standards. Can they be called Christian when religion, the essential element in education for the Christian is eliminated? The very existence of the Catholic educational system is evidence of the lack of an essential element in the American educational standards as they are now maintained. Our social standards in whatever walk or avenue of life we look are far from being Christian, because they are the standards of the world, and the standards of the world are earthly at best, they are at best only natural and are as far below the Christian as the natural is below the supernatural.

The standards of the world are imperfect, whereas, Christian standards are perfect. Their perfection, however, their ideal nature, do not make them other-worldly or impractical. If they were other-worldly or impractical then our whole educational system is faulty and unjustified, for to these standards we are committed from elementary school to university; to them we look for those elements of training to enable us to form and mold the citizen, the practical men of affairs, to educate men and women for the enjoyment of all that is best in life; we are committed to them and confidently look to them as the practical and livable standards because they come from Him Who was for all men and all time, the Way, the Truth, and the Life.

For these reasons, then, and for many others which could be alleged, are we constrained to regard our cause as of the highest significance for the welfare of our Church and our country. As we enter upon the serious business of this Convention we cannot fail to be impressed with the momentous importance of our problems. Neither can we fail to be heartened and encouraged as we realize the magnitude of the tasks already accomplished, and feel the pulse of that driving energy with which the Catholic forces will go ahead for greater conquests in the educational field in promoting all that our Holy Church stands for and all that our beloved country needs for its spiritual and moral welfare.

FIRST GENERAL SESSION

Wednesday, March 31, 1937, 11:30 A. M.

The annual meeting was called to order with a prayer by the Most Reverend John B. Peterson, President General, at 11:30 A. M., in the Auditorium of Columbia Hall.

An enjoyable musical program was then rendered by the St. Xavier High School Boys' Band, through the courtesy of Brother Benjamin, C.F.X., Principal of St. Xavier High School. Most Reverend John A. Floersch, Bishop of Louisville, gave an address in which he welcomed the delegates to Louisville.

The minutes of the meetings held by the Association in New York in 1936 were approved as printed in the Report of the Thirty-third Annual Meeting of the Association. The report of the Treasurer General was also approved.

A motion was carried authorizing the President General to appoint the usual Committees on Nominations and Resolutions. The members who were appointed on these committees are as follows:

On Nominations: Rev. Aloysius J. Hogan, S.J., Ph.D., Washington, D. C., Chairman; Rev. Francis J. Connell, C.S.S.R., S.T.D., Esopus, N. Y.; Rev. P. A. Roy, S.J., A.M., New Orleans, La.; Very Rev. Msgr. Francis J. Macelwane, A.M., Toledo, Ohio; Right Rev. Msgr. John M. Wolfe, S.T.D., Ph.D., Dubuque, Iowa.

On Resolutions: Rev. Felix N. Pitt, Ph.D., Louisville, Ky., Chairman; Rev. William F. Cunningham, C.S.C., Ph.D., Notre Dame, Ind.; Very Rev. Thomas Plassmann, O.F.M., Ph.D., D.D., St. Bonaventure, N. Y.; Rev. George Johnson, Ph.D., Washington, D. C.; Rev. Daniel M. O'Connell, S.J., Ph.D., Chicago, Ill.

A motion was then unanimously adopted to send the following cablegram to His Holiness Pope Pius XI:

CABLEGRAM TO HIS HOLINESS, POPE PIUS XI

"Most Holy Father:

"National Catholic Educational Association, assembled in Louisville for Thirty-fourth Annual Meeting, sends expres-

sion of profound homage and loyalty to our Holy Father and implores Apostolic Blessing."

(Signed) † JOHN A. FLOERSH,
Bishop of Louisville.

† JOHN B. PETERSON,
Bishop of Manchester,
President General, N.C.E.A.

The following cablegram was received from the Vatican City:

"Bishop Peterson, Manchester, N. H.:

"Holy Father deeply appreciates devoted message. Imparts Your Excellency all participating Annual Meeting National Catholic Education Association paternal Apostolic Benediction."

(Signed) Cardinal Pacelli.

The President General, Most Rev. John B. Peterson, then gave an address as follows:

ADDRESS OF THE PRESIDENT GENERAL

MOST REV. JOHN B. PETERSON, D.D., Ph.D., LL.D.,
Bishop of Manchester

In its Thirty-fourth Annual Meeting, the National Catholic Educational Association foregathers at a time of widespread misgiving. All is not well in the world, either abroad or at home. The prophets of evil outcry those of the better hope. Well might the pall of uncertainty cloud our own deliberations. Such, however, cannot be in this courageous City of Louisville. Here but a few weeks ago unleashed forces seemed bent upon its destruction. Sadly successful they were in part, but their triumph was ephemeral. Many waters could not wipe out charity and civic bravery. Fear yielded to hope, and hope in turn to rapid restoration. Breathing this spirit, we too will face the momentous morrow. Louisville welcomes us with contagious courage and

confidence. In like sentiments we enter upon our triduum of devotion to our educational ideals.

For a second time we are privileged to convene under the favoring auspices of this Church of Louisville and its upward-looking, forward-looking Bishop. Convinced patron of all that Catholic education stands for, and devoted friend of our Association, his bidding was cordial and compelling. Our response, dear Bishop Floersch, is sincerely grateful. Our days with you will be blest by your inspiration. May we in turn requite your hospitality in leaving behind us the lasting savor of work well done.

We convene, I have said, in a moment of widespread misgiving. Liberty lovers fear a larger loss of freedom, a wider denial of human rights, the destruction of democracy, the end of America's experiment of a government by the governed and for their common good.

The Catholic Church and Catholic educators are not without solicitude. Not that the Church thinks first of herself. Long experience with tyrants has taught her that she, first of all, must suffer when liberty is assailed. Her rights, first of all, are violated whenever self-made selfish rulers would support their thrones by transgressing the rights of men. In her long history she has witnessed the strange cycle of alternating human allegiance, now to plausible pretenders who ruin as they rule; now to liberators, trusted to restore the priceless rights which other generations sacrificed for unworthy passing gain. More than once has the Church seen flesh-pots thwart possession of a promised land. More than once has she helped to wrest from reluctant overlords charters of human liberty, only to see them despised by the children of those who had won the greater freedom.

Not for herself, then, is she so much concerned as for America. Here she has seen democracy at its best. Here under its aegis she has flourished. Here true democracy has been her strong ally, and its enemies consistently her foes. Here at length she finds her morrow poised in uncertain balance with that of our democracy itself. She reads there not a

warning, but a challenge—a challenge undismayed to dedicate anew her wisdom and her strength to the preservation of liberty for her children and their every neighbor, and to the defense of every human right, without respect for which American democracy cannot endure.

For her this is no untried task. Consistently her schools have taught the principles of justice and charity which govern every relation of man to man. It is only upon these foundation-stones of justice and charity that democracy can flourish. For democracy is essentially a rule of the people by themselves, each knowing his rights, each yielding an element of them to chosen rulers to further the common good, each exercising his unyielded rights with due regard for all. Justice challenges each with its twofold mandate: *abstain* from injury to others; or if there has been injury, *restore*. If the claims of justice favor inequity or are doubtful, comes the challenge of charity with its golden rule of doing to others as one would be done by. When these challenges go unheeded, democracy is in danger. When they are disdained, democracy is doomed.

To live in a democracy implies, then, a special education. One must, first of all, have intelligence and knowledge, an understanding of his own rights and obligations, and of his neighbors', too. Secondly, one must be a morally good man, just and charitable, imbued with the spirit of unselfishness; that is, one must not overstress his claims to a self-enrichment which would impoverish his neighbor. Thirdly, one must respect authority, accepting while he retains them in office the judgment of those to whom he entrusts the power to make or interpret or execute his laws. One must be, therefore, a well-informed man of a definite moral rectitude to be a worthy citizen of such a land as ours. Schools which would educate him for his responsibilities as a citizen are false to their trust if they do not inculcate morality. Morality can have no other firm and lasting basis than religious obedience to God.

Our founding fathers realized the need of this, even

though they were at odds as to the precise relation of religion to morality, or as to the very meaning of religion.

Thomas Jefferson's views on education for citizenship may be gathered from his writings. Doubtless convinced of the need of cultivating the morals of youth and instilling in them the precepts of virtue and order, he felt that education for citizenship should prepare one "to understand his duties to his neighbors and his country, and discharge with competence the functions confided to him by either"; "to know his rights, to exercise with order and justice those he retains, to choose with discretion the fiduciary of those he delegates, and to notice their conduct with diligence, candor, and judgment"; "to observe with intelligence and faithfulness all the social relations under which he shall be placed." And Jefferson, whom one would hardly characterize as an outstanding religious man, recognized the enlightening effects of what he called "a benign religion."

Washington, in his farewell address, had pleaded for an enlightened public opinion and the promotion, "as an object of primary importance, of institutions for the general diffusion of knowledge." But he also then said: "reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

In our day, President Coolidge said: "The whole foundation of enlightened civilization, in government, in society, and in business, rests on religion. Unless our people are thoroughly instructed in its great truths, they are not fitted either to understand our institutions or provide them with adequate support. For our independent colleges and secondary schools to be neglectful of their responsibilities in this direction is to turn their graduates loose with simply an increased capacity to prey upon each other."

He who today faces for us difficulties greater than those which vexed a Lincoln has more than once voiced a faith in God without which neither lasting government nor its bulwark, true education, can much avail men.

Educators, too, have recognized, in a way reflecting their

hazy notions of religion, that it must contribute an essential something to the practical value of knowledge. Horace Mann, for example, whose centenary as Secretary of the Massachusetts State Board of Education is being widely observed this year, wrote in his third report, December 26, 1839, "all will agree that religious instruction—properly so called—is the highest desideratum in the education of children"; though expediency led him to accept the complete secularization of education, since neither his code of exalted natural ethics nor the conflicting creeds of his orthodox critics could be made the universal norm. Mann merits a place in our educational pantheon; but in lifting the lid of religion from the chest of popular education's perplexities he became another Pandora. He did not help his country by leaving religion on the doorsteps of the nation's schools. His experiment has helped to teach us that knowledge plus a personal code of ethics is not a power for public or private good.

"Knowledge is power," indeed. But who dare gainsay that it is a power as well for evil as for good. In this age of applied science we enjoy abundantly the comforts science has provided; but we live in a growing terror of its destructive might. The gas-masked baby in its mother-sparing "pram" tells pitifully the story that the worth of science depends upon how it is used and who uses it and with what good or evil purpose.

Yet, in spite of the growing conviction that public education in America has failed to solve our national problems, we continually hear the all but superstitious reliance upon it to cure our every ill. Even as I speak, the Harrison-Fletcher bill, providing a national grant for the improvement of public education, is being discussed in Washington. One hundred millions from the pockets of our over-taxed people it would spend next year; 300,000,000 annually five years from now. Ten of our richest states where educational standards are highest will receive nearly half the entire grant. The 38 others, which surely need it more, and

should first of all be assisted, will divide what is left. It looks like a pork-barrel for the educational politician. For it offers no constructive program of school improvement which indeed is sadly needed. It would only offer larger bounty to many whose very failure provokes the growing clamor for improvement. Depending largely upon the good will of such beneficiaries, it would throw good money after bad. Preparatory hearings held last February sang conventional praises of the educational panacea; and we were complacently assured that, to quote one of the partisans: "As we get further and further away from frontier economy and approach the conditions of a mature economic society, the only possible factor which operates in the required manner is intelligence and the power of self-control and self-direction, widely diffused among all classes. The only agency under conscious social control which is capable of generating such intelligence and administering the required discipline is the effective public-school system." That this system may "generate intelligence," yes; but that it enjoys in this a monopoly, no! That it is unique in engendering self-control, self-direction, self-discipline, no! and emphatically, no! Knowledge and intelligence help indeed to that unselfishness which we call self-control or self-discipline; but another faculty than that of intellect must be operative. The will must be bent to do mind's better bidding. Moral science and moral sanctions are needed to direct the application of knowledge to life's problems. The only reasonable basis for morality is Religion. Without it and its moral guidance, knowledge may be ornamental, but it carries no assurance of being wholly profitable to man.

In contributing to our American democracy the strength of religious, moral training, our Catholic schools are doing more than any other agency to promote self-knowledge and self-discipline and their fruits in personal unselfishness without which democracy cannot long endure. In his March 17 message to the Charitable Irish Society of Boston, President Roosevelt asserted that "selfishness is without doubt

the greatest danger that confronts our beloved country today." In the abiding conviction which prompted the opening sermon at our 1936 Meeting, I can assure our President that in Catholic schools more than in any other in the land there is taught by word and example, in principle and in practice, the lesson that selfishness has no place in the life of one who is nurtured there in the unselfish charity of Christ. His humility, His meekness, His love, which detract not the least from His manliness and strength, lend to our democracy a manliness and a strength which are unselfish, the only sort that can make democracy vigorous and lasting.

Finally, our schools offer most secure support to government in inculcating respect for authority. This virtue is essential to democracy as are enlightenment, sound morality, and unselfishness. Not by force do our rulers govern and hold tenure, but by popular choice. Nor sceptre nor crown exalts them. Yet while they rule, their office, incarnate as it were in themselves, demands reliance and respect. First of all, then, are our youth taught to select in their day only those representatives upon whom men can rely, only those whom men can respect. For, while these are suffered to hold office, confidence and respect is their due, and the nation's due. The loyal citizen yields these. The disloyal is first to deny them, because it is his surest way to discredit and destroy government. Our Catholic schools in teaching, by constant precept and example, respect for religious authority are a strong support to all legitimate authority. Youth learns to respect and obey, not in blind servility, nor in fear. Youth simply realizes that things could not go on otherwise. Youth will always gladly yield due deference in order that things may go on as they should.

This is why I speak today, not so much of the progress and internal problems of our schools, as of their service to our nation. It is a service that is perennially helpful. It fails not, as must the service of those whose educational policies change with shifting pedagogical winds. Educational history is a record of such failures. Suffice to recall

how Darwinism was greeted by the educational world, only to have its assumption of the survival of the fittest become the basis of that selfish individualism which was the fruitful mother of most of our economic ills. Or recall how captains of industry patronized our schools of commerce and mechanics to further their selfish ends. We see like efforts among the short-sighted today. They devise educational policies to meet contemporary difficulties, as if this would prepare our youth for the newer difficulties of graduation day. Their ready antidote to the evils of mechanized industry and agriculture, and of unemployment, is to educate youth to live in such conditions. Rather should they do justice to youth in correcting adverse conditions. If in 1930 great corporations controlled over three-quarters of American business wealth and 200 of them over a third of it, the answer should be, not to educate youth to fit this abnormal condition but rather adjust this condition to fit the needs of youth.

Meanwhile our schools must teach particularly those fundamentals which will fit our youth for all conditions. This is a vital element in the mission of Catholic schools. Preparing youth for its ultimate destiny, they teach youth how to live helpfully here below. They store the maturing mind with all useful knowledge along with the saving knowledge of Jesus Christ. They train intelligence. They temper and test the will in practice of self-control and discipline. They teach youth to be unselfish, to live in reasoned respect for the rights of others and for the authority that governs all. They rely for this, not upon accumulating knowledge but upon the moral and religious influence that comes from faith in God. In all this the Catholic-school system is doing a service to democracy, to America. Unhappily this seems to be best understood by those who strive for the weakening and ultimate destruction of both.

Our triduum of devotion to our educational ideals must, therefore, end in a rededication of ourselves to our sacred service—service first of all to God in whose name we labor,

service to our youth whom we would direct along God's way, but service, too, to our nation; which may God spare to offer always to its people the largest reasonable liberty and the surest protection for their rights.

SECOND GENERAL SESSION

Friday, April 2, 1937, 12:00 M.

A general meeting of the Association was held at 12:00 M. in the Auditorium of Columbia Hall, Most Reverend John B. Peterson, President General, presiding.

Rev. Aloysius J. Hogan, S.J., Washington, D.C., Chairman of the Committee on Nominations presented the names of the following officers who were unanimously elected for the year 1936-37:

President General, Most Rev. John B. Peterson, D.D., Ph.D., LL.D., Manchester, N. H.; Vice-Presidents General, Rev. John B. Furay, S.J., S.T.D., Mundelein, Ill.; Rev. William F. Cunningham, C.S.C., Ph.D., Notre Dame, Ind.; Brother Philip, F.S.C., A.M., Ammendale, Md.; Right Rev. Msgr. Joseph V. S. McClancy, A.B., LL.D., Brooklyn, N. Y.; Rev. Paul E. Campbell, A.M., Litt. D., LL.D., Pittsburgh, Pa.; Treasurer General, Rev. Richard J. Quinlan, A.M., S.T.L., Boston, Mass.

The Secretary then announced that the following had been elected from the Departments to the General Executive Board:

From the Seminary Department: Rev. Francis J. Connell, C.SS.R., S.T.D., Esopus, N. Y.; Rev. Joseph J. McAndrew, A.M., LL.D., Emmitsburg, Md.; Very Rev. Francis Luddy, Rochester, N. Y.

From the College and University Department: Rev. Francis L. Meade, C.M., Ph.D., Niagara Falls, N. Y.; Rev. Aloysius J. Hogan, S.J., Ph.D., Washington, D. C.; Rev. Daniel M. O'Connell, S.J., Ph.D., Chicago, Ill.

From the Secondary-School Department: Rev. Leo C. Gainor, O.P., A.M., Youngstown, Ohio; Rev. P. A. Roy, S.J.,

A.M., New Orleans, La.; Brother Benjamin, C.F.X., A.M., Louisville, Ky.

From the School-Superintendents' Department: Rev. Harold E. Keller, A.M., Harrisburg, Pa.; Right Rev. Msgr. John J. Murphy, Columbus, Ohio; Rev. J. J. Featherstone, A.M., J.C.L., Scranton, Pa.

From the Parish-School Department: Rev. D. F. Cunningham, A.M., LL.D., Chicago, Ill.; Rev. Felix N. Pitt, Ph.D., Louisville, Ky.; Rev. John I. Barrett, Ph.D., LL.D., J.C.L., Baltimore, Md.

The Secretary read the following report of the Committee on Resolutions:

RESOLUTIONS

To the Most Reverend John A. Floersh, Bishop of Louisville, the National Catholic Educational Association is profoundly grateful. He has provided every possible facility for our comfort and, in addition, has taken time from his arduous duties to inspire us with his personal presence and his words of encouragement. Delegates to this, the Thirty-fourth Annual Meeting, will go home with the memory of the courage with which the Church in Louisville, under the leadership of its brave Bishop, is facing the great task of rehabilitation, after the disaster that the City and Diocese suffered just a few short weeks ago.

We are grateful, likewise, to the Reverend Felix N. Pitt, whom the Bishop appointed to carry out the details of our meeting, and to all of his co-workers. Nothing has been left undone to provide for our comfort and convenience.

THE HOLY FATHER

Once again there is heard in the wilderness of the world the voice of the Vicar of Christ on earth proclaiming that there is no salvation for modern society if it refuses to abide by the eternal principles of truth and justice. In his brave Encyclical Letter to the Bishops of Germany, our Holy Father, Pope Pius XI protests against the failure of the German Government to fulfill the sacred pledge it gave in

signing the Concordat with the Church. He takes occasion to underscore certain fundamentals that States or individuals flaunt at their peril. "There is an essential difference between God and the creature, between God and Simple man." A senseless prophet of absurdity is any mortal man who claims equal sovereignty with Christ, or worse still, who places himself above or against Christ. When human laws are in irreconcilable opposition to human rights, they "are tainted with a radical defect that cannot be healed either by coercion or by any form of external violence."

The right of the parent to direct the education of his children is a fundamental right. The open fight of the Government of Germany against Catholic Schools, which in the Concordat, it promised to protect, results, according to the Pope, in spiritual oppression and creates a situation of tragic seriousness.

What is happening in Germany is bound to happen anywhere when governments lose sight of what the Framers of our own Declaration of Independence declared to be a self-evident truth; namely, that human beings have certain inalienable rights given them by their Creator. Therefore, these rights belong to them by nature and are not bestowed upon them by any political power. Catholic parents have the right to entrust the formation of the minds and hearts of their children to the Church of which they are a part, and through which they are members of Christ.

The Constitution and laws of the United States guarantee this right and enlightened American Statesmanship has never questioned it.

The preservation of this and other basic human rights must ever be the concern of every true lover of liberty. By raising his voice in condemnation of governmental invasion into the sacred citadel of human personality, whether it occurs in Germany or any other country, the Holy Father reveals himself as the great champion of that freedom where-with Christ had made us free.

EDUCATION IN THE UNITED STATES

We are passing through a phase in the history of our nation when the institutions of democratic society are being tried as by fire. In the past there have been times even as critical and the power of the American ideal to make the necessary adaptations to circumstances and at the same time to preserve its essence intact has been demonstrated. It suffered no diminution in those days and we are confident that with the help of God America will not fail in her destiny.

However, to achieve her destiny America must prove worthy of it. It is required of us that we cherish in our own hearts and transmit to our children those virtues of mind and heart which individuals must possess if they hope to govern themselves by democratic methods. In the last analysis free institutions are possible only when integrity characterizes the individual man or woman.

Mere knowledge alone, does not provide for integrity, nor professional aptitude, nor technical skill. A man's moral status is not always commensurate with his ability to earn a living, nor do the niceties of his refinement offer an index to his true character. Something deeper is required—something that is born of a will, disciplined in the truth unto noble and unselfish living.

The only valid motive for such discipline is the recognition of God, who is our Creator, to whom we are responsible and to whose higher powers we must be subject. Without religion there is no guarantee of the self-discipline that makes for individual integrity and with individual integrity there is no guarantee of democracy.

In vain does an education based on purely secular principles search for something to take the place of religion as the ultimate sanction of its program. Mere sentimentalizing about democracy, mere appeals to self-interest by attempting to acquaint young people with all the many services government is performing for them will not transform them into men and women capable of sustaining the obliga-

tions and sacrifices that are the price of freedom. Man needs a God, and if he has never come to know the only true God he will fashion unto himself gods made in the image of his own personal selfish interests; in the service of these gods, be they business, or social position, or cultural predilection, he will forget his duty to serve his fellow men. All too easily will he drift into the position where implicitly if not explicitly he will accord to the State a sovereignty not far removed from deification, and come to regard government as omniscient and omnicompetent.

By making religion the basic integrating force in its program, Catholic education lays the only solid foundation for life in a democratic society. It emphasizes on the one hand the sacredness of the individual personality and on the other the responsibility of that personality to God. Because the individual personality is sacred, there is the duty of laboring constantly unto self-perfection. Because it is responsible to God, it must look outside of itself and be directed by His Holy Will. The result is a character that can be depended upon, that, because it knows now to rule itself, needs less and less of external compulsion.

FEDERAL SUBSIDIES TO EDUCATION

The whole problem of American Education needs rethinking, and it is heartening to know that educational leaders are fully aware of the fact. There is great confusion in their thoughts, to be sure, but this in itself is a helpful sign, for it shows they have cast off the moorings of smugness and complacency and are ready to admit that the American School is failing to meet the needs of American life. The danger is that in a fervor to make things right as soon as possible, measures untested and uncriticized will be adopted which will in the long run leave confusion worse confounded and waste the hard-earned money of a heavily taxed citizenry.

A case in point is the Harrison-Black-Fletcher Bill now pending before the Congress of the United States. This

bill would provide federal aid to the states to carry out the program of their public schools, to the eventual sum of \$300,000,000 a year. For the most part, all discretion as to the manner in which the funds are to be used is left to the states and there is provided in the bill a very small degree of federal control.

Now, the ostensible purpose of this bill, according to its preamble is: "To provide for the general welfare." Well may we ask what assurance is there that these great sums of money will make any appreciable contribution to the general welfare. That there are manifest inequalities in the educational opportunities offered young people throughout the nation today, no one can deny. Sometimes these inequalities are the result of a lack of wealth, but just as often they are due to a lack of effort, to stupid administration. That a school system, at present mismanaged or making no effort to help itself, will be transformed by the magic of a federal grant is a ridiculous assumption. Were the Harrison-Black-Fletcher Bill to pass, the result would be only a deeper entrenchment of the inefficiency and abuses now existing and nothing of any consequence would emerge to enhance the general welfare of the nation.

The role that the Federal Government must eventually play in the educational affairs of the nation is a question around which controversy rages. Thorough and comprehensive study of the whole matter is in order before measures of doubtful wisdom are adopted. Of course, the educational politicians will say that something is better than nothing. The hollowness of this sophistry would be revealed were the Harrison-Black-Fletcher Bill to be enacted into a law. The result would be definite harm to American education through the postponement of much-needed reforms and the consolidation of the *status quo*. If federal money is to be spent on education, at least, there should be some assurance that it will be spent for the improvement of our American schools; otherwise, it is wasted.

BROTHER THOMAS

Since its last meeting, the National Catholic Educational Association has lost through death one of its most devoted members, Brother Thomas, of the Christian Brothers, former President of Manhattan College in New York City. Always one of our most zealous and constructive co-workers, his death is a loss, not only to his community but to Catholic education in the United States and in a very particular way to the National Catholic Educational Association. To his community we extend our sympathy and we urge all of our members in their prayers to remember his soul.

(Signed) FELIX N. PITT, *Chairman.*
WILLIAM F. CUNNINGHAM, C.S.C.
THOMAS PLASSMANN, O.F.M.
GEORGE JOHNSON.
DANIEL M. O'CONNELL, S.J.
GEORGE JOHNSON,
Secretary.

ADDRESS

RELIGION IN AMERICAN LIFE

VERY REV. JOHN F. O'HARA, C.S.C., Ph.B., PRESIDENT, UNIVERSITY OF NOTRE DAME du LAC, NOTRE DAME, IND.

People may be divided into two great classes, according to the way they look at life. The philosophers of naturalism regard life in this visible world as the only life with which we need concern ourselves. The philosophers of supernaturalism call this life merely a preparation for another life.

We need not consider now the infinity of subdivisions of these two schools of thought. Whether the naturalist calls this the best possible world or the worst, his concern stops at the grave. Whether he denies or merely doubts the existence of the soul or its immortality, the effect is the same. The line of cleavage I want to indicate is the line that separates naturalism and supernaturalism; for the problem I am asked to discuss involves the diverse mental and moral attitudes toward citizenship which arise from these two modes of thought.

The sense of responsibility may be taken as a test of citizenship. To whom does the citizen acknowledge responsibility? To himself alone? The individualist, in his crudest moments, is his own lawmaker, his own judge. To himself and his neighbor? With the possible exception of certain criminal elements in our population, all American citizens acknowledge some obligation to society—to parents, to at least certain classes of their fellow citizens, to units of government. To what other authority do men voluntarily submit? Those who follow a philosophy of supernaturalism, religious men, show in their lives, to at least some degree, a sense of responsibility to themselves, to their neighbor, and to God. They acknowledge God as their Creator and their last end; they see Him as the Author of rights, of their own and of their neighbor's rights: their actions toward themselves and toward their neighbor are conditioned by their

attitude toward God, an attitude perhaps of fear, perhaps of love, probably of both.

To make these considerations more concrete, let me borrow from Father Hull a statement of two parallel scales of motives, one in the natural, the other in the supernatural order. Father Hull indicates that the natural man, when faced with a moral problem, may be assisted to good conduct by one or more of the following motives:

- (1) Love of virtue for itself;
- (2) Considerations of self-respect and family honor;
- (3) Prudent regard for social or financial security;
- (4) Pure and simple fear of the police.

The supernatural man has all of these motives at his disposal, and has, in addition, four analogous motives that lie in the supernatural order. These are:

- (1) Love of God for Himself because He is all-good;
- (2) Considerations of gratitude to God for His favors;
- (3) The ambition to enjoy heaven;
- (4) The unadulterated fear of hell.

Now, two good reasons are better than one, and eight are better than four. We may say also that the higher the motive the purer the conduct. But in dealing with mankind we must be realistic enough to recognize that not all men respond to higher motives, and that relatively few respond to the highest motives. We know that in the supernatural order there are more men moved by the fear of hell than by the pure love of God. Similarly, we must acknowledge that men who have cast off supernatural motives and natural love of virtue, who have broken family ties and have even lost concern for social position, may still have a salutary fear of life imprisonment or capital punishment. We must, therefore, despise no motive that can assist the weak to any measure of civic virtue; but for the promotion of such virtue in its nobler degrees, we must inculcate in every way possible the highest motives to which a man may respond.

What position, then, should religion occupy in American life?

For the benefit of our separated brethren, most of whom are as concerned as we are about social and civic virtue, let us go for advice to George Washington rather than to Saint Thomas Aquinas. It is beside the point that Saint Thomas, through Bellarmine, laid down the principles of political liberty that are embodied in our Constitution. George Washington may enter where Saint Thomas still knocks in vain.

When Washington announced to the American people that he would not accept a third term as President, he saw fit to give them, in a Farewell Address, the mature fruit of his observations on political felicity. In solemn and sincere words, he told us that "morality is a necessary spring of popular government," and that there is no national morality without religion. Analysis of his advice yields the following points:

(1) Religion and morality are indispensable supports of political prosperity;

(2) No man is a patriot who attempts to subvert religion and morality;

(3) There is no security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in courts of justice;

(4) Reason and experience show that religion is essential to national morality.

For George Washington, then, religion meant national security; its absence meant insecurity. For Washington, the mutual trust essential to democracy depends in its final analysis upon the religious obligation underlying the oath. For Washington, the enemy of religion was the enemy of popular government.

In what measure, we may ask, have we heeded Washington's advice? The answer, I am sorry to say, is not reassuring. The hold of religion on the American people has de-

clined rapidly, especially since the turn of the century. And the cost of crime has mounted in proportion as religion has declined. From various sources we learn that probably not over 40 per cent of our population has any religious affiliation; and while the proportion of our citizens who have a belief in God and in the supernatural life, is, I am convinced, much higher than 40 per cent, the appalling lack of religious instruction in the lives of even religious people outside the Catholic Church, is wearing religious conviction thinner and thinner. At the turn of the century, the great mass of Protestants, of whatever denomination, held in common with Catholics the great fundamental truths of Christianity. They believed in the existence of God and of the supernatural life, the immortality of the soul, the divine authority behind the Ten Commandments, the existence of grace, the efficacy of prayer, the reality of heaven and hell; they accepted the historical proofs of the Divinity of Christ and the consequent divine authority of Christ's teachings.

That was at the beginning of the century. In 1907, our Holy Father, Pope Pius X, found it necessary to point out the existence of a fundamental, insidious heresy, to which he gave the name of Modernism. Driven from cover by the decisive action of Pope Pius, such modernists as there were within the Catholic fold could no longer bore from within; but in the Protestant denominations, which lacked the central teaching and ruling authority of the Catholic Church, the infiltration went on at an alarming pace, until at the present time more than half of the Protestant clergymen in this country, if we are to credit numerous partial surveys made by them within their own membership, deny one or more, or perhaps all, of the fundamental truths of Christianity which I have listed as the common beliefs of Catholics and Protestants forty years ago.

What remains of Christianity when the supernatural is removed? After looking over numerous bleached skeletons, I am not sure that I know. Christ affirmed His Divinity under oath and gave His life to support His word. While

as a Teacher of natural morality Christ had no peer, why follow Him if He lied about His Divinity? The sanction He proposed for His law was the supernatural sanction of heaven and hell. I am not prepared to believe that by personifying Humanity and clothing it with the purple robe of sentimentality the Apostles could have turned the dissolute pagans of Rome into saints and martyrs; so neither do I expect the gunman, the racketeers, the adulterers, and the extortioners of today to rally to the call of Social Service—even with a capital S. They want their S to have a perpendicular mark through it.

No; Washington was right. He made due allowance for the natural virtue of a certain class of citizens whose conduct is guided by lofty principles outside the usual channels of grace, but he regarded them as exceptional. He said: "Let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education *on minds of peculiar structure*, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

To get quickly to the heart of the problem, let us face the fact that the removal of supernatural motives for good conduct constitutes today a direct peril to American life. For too many people, only fear of the police is a deterrent from crime. And we must face the further ugly fact that the average age of our criminal element is lower than ever before. One-seventh of our criminals are below voting age; more than 700,000 of our youths of 21 or less have been apprehended for some type of law infraction.

Is fear of the police effective? Apparently not. Between corruption on the one hand and humanitarian sentimentalism on the other, the criminal decides to take a chance. In a recent address to the students of the University of Notre Dame du Lac, the exceptionally able Director of the Bureau of Federal Investigation, J. Edgar Hoover, declared:

"We are amazed to learn that there is no such thing as a

life prisoner but that the average man who receives a life sentence stays only about ten years behind bars and, even then, may be granted the benefits of the radio, of the daily newspaper, of what magazines he may desire. He may have the latest movies, baseball, handball, basketball, and football, and any other amusement which oversympathetic and sob-sister wardens or prison boards may contrive in order that he may better enjoy his stay behind bars. Many an honest man during the terrible hardships of the depression, which, fortunately, is lifting its weight from our shoulders, suffered far more in his desire to remain a decent citizen of worth and integrity than those cowards who could not stand adversity and who scuttled into some of our prisons that they might take advantage of the amusements, the fine food, the sound of orchestras, the lilt of the radio, the latest news morning and evening in hand-decorated cells, the doors of which remained open and with name plates to designate their place of abode."

So much for the criminal fringe. Short of criminality, there are many signs of a weakened moral fabric which wrecks souls today and breeds criminals tomorrow. In exclusion of religious principle, homes are broken by divorce and made childless by birth control. The popular taste in reading and entertainment is decadent. Respect for property, for reputation, for truth, for authority, is seriously weakened. And, as the Holy Father has just pointed out in a notable encyclical, people who have discarded the supernatural have been ensnared by "the false ideal of justice and equality which Communism has held out to the masses, promising the alleviation of many undeniable abuses and the improvement of the condition of the poor workingman."

What is the responsibility of Catholic educators toward this national menace. We have an opportunity and a duty. The vast majority of young people who receive any intensive and formal religious instruction are under our care. Some 8 per cent of the young people of school age in this country attend Catholic schools. Another 12 per

cent come under our teaching in church and Sunday school. Of the remaining 80 per cent, less than a sixth receive any Sunday-school instruction under Protestant auspices, and Protestant leaders generally deplore the inadequacy of most of the instruction that is given. Only Catholics and Jews, and to lesser extent Lutherans, make extensive provision for weekday instruction; and family teaching of religion is neglected entirely in more than half of the homes of America.

Our duty, then, is to intensify our efforts with those children who come under our spiritual care; our opportunity is to make these children realize that they must act as a leaven through which the supernatural can be restored to American life.

Many of you will recall that in the years immediately following the World War there was industrial unrest similar to that through which we are passing now. Communists, under direct orders from Moscow, wormed their way into councils of labor. In the steel strike, the general railroad strike, and the coal strikes of those years, Russian leaders thought they saw an opportunity to throw this country into bloody revolution. These Communists are credited with the massacre at Herrin, Ill.; but they failed in their attempt to seize control of organized labor.

In 1920, shortly after the steel strike, I chanced to call at the New York office of a large corporation for a visit with the welfare director. He told me an interesting story. "I have just returned," he said, "from a visit to one of our large subsidiary plants. The president welcomed me, and said that he wanted my advice on something. He told me that the pastor of the Catholic parish nearest the plant had called that morning to solicit a donation for a parochial school he planned to build. 'Now, this priest is all right,' said the president; 'he is a good friend of ours and a good man, but I stand for the little red schoolhouse every time. That's Americanism.' "

The welfare director smiled at the president, and then

replied: "You don't want advice. Your mind is made up. But I am going to give you some advice, for I see you need it. I am going to base my proposition on one test. You have a good many Catholics in your plant. I know many of them. I worked with them years ago. If you can find one of these men who is disloyal, who neglects his work, who is a bad citizen, I will withdraw my proposition. But you won't. I will tell you why. Those men have gone to Catholic schools. The good Sisters have taught those little boys that it is a sin to take a good day's pay without a good day's work in return, that it is just as wrong to neglect their work or to injure the company's property as it is to take money out of the cash register. The Sisters have taught the little girls that they must be honest and clean and upright, that they must grow up to be good wives and good mothers. If you are smart, if you are looking out for the future of the corporation, you will write out a check for five thousand dollars and give it to the priest for his school."

Two years later I called again at that office. As I entered I was hailed by my old friend, who said: "You are just in time. I want you to hear what this bird has to say."

I glanced at the visitor, and saw that he wore the symbol of a prominent fraternal organization. Without further preliminaries, my friend went on: "This man was just saying that the Catholic Church is the only spiritual force for law and order in this country."

In the spirit of the occasion, I replied in kind: "Is he just finding that out? We've known that for a long time."

The stranger then spoke in his own behalf: "I didn't put it just that way. I said that the Catholic Church and the Masons are the only large organizations in this country that have any effective program against Bolshevism."

I replied: "More power to you. If you men can help in the work we have been doing for the last nineteen hundred years, we will be very glad. We have been fighting too much alone."

Here, then, is the task of Catholic education in America—

to restore the supernatural to American life. Long ago our Catholic forebears accepted the commission to protect the faith of Catholics by parochial schools financed through self-imposed taxation. Patriotic considerations now move us to enlarge the field of our work—to make our students more conscious of the part they must henceforth play in spiritualizing a country that is slipping into paganism. Weak-kneed Catholicism cannot do this work. There are still too many of our people who are ashamed of their religion, who through fear of losing a job or in order to gain social prestige miss Mass on Sunday or otherwise compromise their religious principles. No Catholic should ever have an inferiority complex regarding his religion. The glories of the Catholic Church should be known to every Catholic; our pupils must become thoroughly aware of the contributions of the Church to civilization and the refinement of culture, to the arts, to the science of government. They must know of the long fight the Church has waged for personal liberty. They must be made to realize that today only the Catholic Church teaches a complete philosophy of personal liberty, which is based on the need of the soul for freedom in its search for God.

COLLEGE AND UNIVERSITY DEPARTMENT

PROCEEDINGS

FIRST SESSION

WEDNESDAY, MARCH 31, 1937, 2:30 P. M.

The meeting opened with prayer. The President, the Reverend Aloysius J. Hogan, S.J., was in the chair and presided throughout all sessions of the Department.

The minutes of the last annual meeting were accepted as published in the Bulletin, on motion by Doctor Fitzpatrick.

The President delivered his address, "Liberty and the Colleges," as printed elsewhere in this Bulletin.

The following committees were appointed by the Chair:

On Nominations: Rev. Daniel M. O'Connell, S.J., Ph.D., Chicago, Ill., Chairman; Sister M. Aloysius Molloy, A.M., Ph.D., Winona, Minn.; Very Rev. Alfred H. Rabe, S.M., San Antonio, Tex.

On Resolutions: Rev. Daniel M. Galliher, O.P., J.C.D., Providence, R. I., Chairman; Rev. William T. Dillon, J. D., Brooklyn, N. Y.; Rev. Edward A. Fitzgerald, S.T.B., Dubuque, Iowa; Very Rev. Samuel K. Wilson, S.J., Ph.D., Chicago, Ill.

Standing Committee on Educational Problems and Research: Membership included with the Chairman's report, as published in the Bulletin.

This first session was given over largely to reports from standing committees and from the chairmen of the regional units, all of which are appended to the minutes of the Secretary and published in the Bulletin. In detail, these were as follows, with action as here recorded:

(1) Committee on Educational Policy and Program—Report by the Reverend William J. McGucken, S.J., Ph.D., St. Louis, Mo., Chairman. Committee recommended its dis-

charge, the files of its study to be deposited with the Secretary of the Department for use of the regional units should they wish to undertake regional studies of similar kind. On motion by Doctor Fitzpatrick, the recommendations of the Committee were accepted.

(At this point in the meeting, the Department received as visitors Their Excellencies, the Most Reverend Francis W. Howard and the Most Reverend John B. Peterson. The latter spoke briefly, exhorting the members to a real solidarity of the forces of Catholic Christianity, and the external manifestation of such solidarity to the comfort of our friends and the respect of our foes among the subversive elements now closing in upon us.)

(2) Committee on Educational Problems and Research—Report by Mr. Edward A. Fitzpatrick, Ph.D., Litt.D., LL.D., Milwaukee, Wis., Chairman. After general discussion the report was accepted, under motion by Father McGucken.

(3) Committee on Libraries and Lists—Report by the Very Reverend Samuel K. Wilson, S.J., Ph.D., Chicago, Ill., Chairman. Committee recommended: (a) Its discharge, the findings of its study being turned over to a committee of the Catholic Library Association for a final selection of entries in the Shaw list; (b) appointment of a Committee on Libraries and Library Holdings, under a two-year tenure, to continue studies along the same lines, the members of this committee to be drawn from a contiguous geographical region for purposes of readier assembly. Under motion by Father Fitzgerald, the report and its recommendations were accepted. A vote of thanks to the Committee for its work was moved by Father O'Connell and passed. The Chair promptly appointed the same members to the new two-year committee; namely, Very Rev. Samuel K. Wilson, S.J., Ph.D., Chicago, Ill., Chairman; Sister M. Aloysius Molloy, A.M., Ph.D., Winona, Minn.; Rev. Edward A. Fitzgerald, S.T.B., Dubuque, Iowa; Rev. Julius W. Haun, Ph.D., D.D., Winona, Minn.

The regional units now reported their activities as follows:

(1) Eastern Unit—Report by Very Rev. Edward V. Stanford, O.S.A., M.S., LL.D., Villanova, Pa., Chairman. Accepted on motion of Father Cunningham.

(2) Midwest Unit—Report by Very Rev. Samuel K. Wilson, S.J., Ph.D., Chicago, Ill., Chairman. Accepted on motion of Father O'Connell.

(3) Southern Unit—Report by Very Rev. Alfred H. Rabe, S.M., Ph.D., San Antonio, Tex., Chairman. Accepted on motion of Father Deane.

(4) Western Unit—Report by Rev. Francis J. McGarrigle, S.J., Portland, Oreg., Secretary. Accepted on motion of Father Poetker.

The Committee on Resolutions brought in its first report, entailing a charge to the Accreditation Commission to give immediate effectiveness, with relation to old no less than to incoming members, to the educational standards already adopted by the Department. Considerable discussion followed upon introduction of the resolution, having to do more with the exact approach to the problem than with the call for immediate action, with which all were apparently in sympathy. Participants in the discussion included Father Cunningham, Father Keefe, Father Rooney, Father Phillips, Father Poetker, Doctor Deferrari, Father McHugh, Father Wilson, Father Galliher, Doctor Fitzpatrick. The Secretary suggested a slight alteration in phraseology to eliminate an apparent difficulty, and this alteration was placed in motion by Doctor Fitzpatrick and accepted by the Committee. The resolution was then passed as follows:

RESOLUTION

WHEREAS, The College and University Department of the National Catholic Educational Association at the 1936 Annual Meeting accepted the report of the Committee on Accreditation in regard to the new method of procedure for accrediting colleges and universities, and the same was published in the Annual Bulletin.

Be it resolved, That all colleges and universities on the present accredited list shall file a report before November, 1937, with the Secretary of the Accreditation Commission, and that a survey of each college and university be made by an authorized representative of the Accreditation Commission as rapidly as such survey can be effectively accomplished,

Be it further resolved, That the report to be filed shall include informative data on faculty competence, library holdings and administration, laboratory equipment, and financial status,

Be it further resolved, That, since faculty competence is of first importance in an educational institution, the survey shall include a personal observation of classroom technique,

Be it further resolved, That any college or university which fails to file the required report or to accept such a survey shall be automatically dropped from the list of accredited colleges and universities by the College and University Department of the National Catholic Educational Association,

Be it further resolved, That hereafter the colleges and universities on the accredited list shall file such reports and accept a survey each triennium,

Be it further resolved, That a copy of these resolutions be sent immediately to the Ordinary of each diocese and to the Provincial of each religious community, and

Be it further resolved, That the Secretary of the College and University Department of the National Catholic Educational Association be instructed to prepare and send a news report of the proceedings of this Department to the *N. C. W. C. News Service*.

(Signed) DANIEL M. GALLIHER, O.P., *Chairman*.
WILLIAM T. DILLON.
EDWARD A. FITZGERALD.
SAMUEL K. WILSON, S.J.

The meeting adjourned at 5:30 P. M.

SECOND SESSION

THURSDAY, APRIL 1, 1937, 10:00 A. M.

Meeting opened with prayer.

The President introduced the first speaker, Mr. Lloyd Morey, Chairman of the Financial Advisory Service of the American Council on Education, Comptroller, University

of Illinois, Urbana, Ill., who introduced the general topic of both sessions of Thursday, viz., Accounting and Financial Problems of Catholic Universities and Colleges, and spoke to the theme of "College Accounting and Reporting." Mr. Morey's paper appears in the Bulletin.

Mr. J. Harvey Cain, Advisory Committee, Financial Advisory Service of the American Council on Education, Assistant Treasurer, The Catholic University of America, Washington, D. C., read a paper on "Methods and Procedure in Financial Reports." His paper is printed in the Bulletin.

Discussion of these papers, becoming general, was led by the Very Reverend Edward V. Stanford, O.S.A., and the Reverend Charles B. Aziere, O.S.B.

The meeting was interrupted for luncheon at 12:30.

THIRD SESSION

THURSDAY, APRIL 1, 1937, 2:30 P. M.

The discussion of the morning was continued, under the lead of Mr. F. W. Lloyd, Comptroller, University of Notre Dame du Lac, Notre Dame, Ind., and Mr. David M. Sharer, Comptroller, De Paul University, Chicago, Ill.

Mr. Neville Blakemore, Assistant Trust Officer, Kentucky Title Trust Company, Louisville, Ky., read a paper on "Management and Investment of Endowed Funds." The paper is printed in the Bulletin. Discussion followed, led by the Very Reverend James P. Sweeney, S.J.

Mr. John C. Christensen, Advisory Committee, Financial Advisory Service of the American Council on Education, Controller, University of Michigan, Ann Arbor, Mich., read a paper on "Problems of Faculty Pensions and Insurance." His paper appears in the Bulletin. Discussion was led by Brother A. Patrick, F.S.C.

Discussion was reopened on the propriety and advisability of including a calculation of the "Living Endowment" of Catholic colleges in the financial report of assets. Discussion revealed some differences of judgment. Taking part

in the discussion was Mr. Henry G. Badger, Statistician of the United States Office of Education.

The discussion of the day's topic was closed by Mr. Lloyd Morey.

Adjournment at 5:00 P. M.

FOURTH SESSION

FRIDAY, APRIL 2, 1937, 10:00 A. M.

Meeting opened with prayer.

The Reverend Alphonse M. Schwitalla, S.J., Ph.D., President, Catholic Hospital Association, Dean, St. Louis University Schools of Medicine and Nursing, St. Louis, Mo., presented his study on "The Affiliation of Schools of Nursing with Our Catholic Colleges." His paper appears in the Bulletin.

The Reverend William T. Dillon, Ph.D., Dean of St. Joseph's College for Women, Brooklyn, N. Y., read his paper on "Student Organization in Catholic Colleges." The paper is printed in the Bulletin.

The Committee on Nominations brought in its report, and the Secretary was instructed to cast one ballot for the nominees.

The following roster of officers was elected: President, Rev. Francis L. Meade, C.M., Ph.D., Niagara Falls, N. Y.; Vice-President, Rev. Julius W. Haun, Ph.D., D.D., Winona, Minn.; Secretary, Very Rev. Samuel K. Wilson, S.J., Ph.D., Chicago, Ill.

Member of the General Executive Board: Rev. Aloysius J. Hogan, S.J., Ph.D., Washington, D. C.

General Members of the Department Executive Committee for 1937-41: Very Rev. Walter C. Tredtin, S.M., Dayton, Ohio; Rev. Thurber M. Smith, S.J., St. Louis, Mo.; Rev. Aloysius J. Hogan, S.J., Ph.D., Washington, D. C.; Sister Jeanne Marie, C.S.J., St. Paul, Minn.

Committee on the Accrediting of Colleges for 1937-40: Rev. William F. Cunningham, C.S.C., Ph.D., Notre Dame, Ind.; Very Rev. Anselm M. Keefe, O.Praem., Ph.D., West De Pere, Wis.; Rev. William J. Murphy, S.J., Newton, Mass.

The full roster of officers of the Department appears elsewhere in the Bulletin.

The Committee on Resolutions, in its second report, presented the following resolution which was passed:

RESOLUTION

WHEREAS, During the year that has passed, Divine Providence has called to its home eternal the soul of Brother Cantidius Thomas, F.S.C., and

WHEREAS, For more than a quarter of a century, Brother Thomas was a loyal, devoted, and inspiring member of this Department, and

WHEREAS, He spent himself and was spent in the intellectual uplift and well-being of the Department,

Be it resolved, That the College and University Department express its appreciative sympathy on the passing of Brother Thomas, and

Be it further resolved, That these resolutions be incorporated in the minutes of our proceedings, and that a copy of same be transmitted by the Secretary to the Reverend Superior of the Brothers of the Christian Schools.

(Signed) DANIEL M. GALLIHER, O.P., *Chairman*.

WILLIAM T. DILLON.

EDWARD A. FITZGERALD.

SAMUEL K. WILSON, S.J.

A motion by Father Galliher, seconded by Father Keefe, was passed, calling for the publishing as off-prints of the Bulletin of the papers on Financial Problems read at the Thursday meetings and of Father Dillon's paper on Student Organization.

The Committee on Accrediting, through its Secretary, the Reverend Daniel M. O'Connell, S.J., presented its report, which included recommendation for accredited membership of Sacred Heart Junior College, Louisville, Ky. The Secretary of the Committee moved adoption of the report, and was seconded by Father Cunningham. Passed. The full report is printed in the Bulletin.

Motion to adjourn. Approved.

Prayer.

Adjournment at 11:30 A. M.

JULIUS W. HAUN,
Secretary.

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ADDRESS

LIBERTY AND THE COLLEGES

ADDRESS OF THE PRESIDENT OF THE COLLEGE AND UNIVERSITY DEPARTMENT, REV. ALOYSIUS J. HOGAN, S.J.,
Ph.D. (Cantab), DEAN OF THE GRADUATE SCHOOL,
GEORGETOWN UNIVERSITY, WASHINGTON, D. C.

In the midst of the prevailing intellectual instability and educational bewilderment, it has been most encouraging to me to see, during the past two years particularly, the increasing vigor of our Department and the enthusiastic eagerness with which we have been studying our own problems and clarifying our objectives.

Our Regional Units have been functioning with an educational efficiency that belies their youth, while our several very important committees have been toiling with a zealous enthusiasm that begets real results.

At this time, I wish to express my heartfelt gratitude to all the Members of this Department who have cooperated so wholeheartedly with my humble efforts as President during these past two years. Your eager interest in and unfailing enthusiasm for Catholic Higher Education have been an ever-present inspiration to me. For the privileged honor that has been mine of directing the many activities of our Department as President during the past two years, I am deeply grateful.

In this really critical and crucial age in which many dangers threaten humanity, the danger to human liberty is not the least. Dictatorships spring up all around us, and one of the most vigorous indictments of the New Deal is the regimentation to which it is endeavoring to subject both individuals and industry. Now the fact is that human liberty in the present order of things depends on the widespread appreciation of the innate dignity of human nature. That innate dignity is founded upon the Incarnation of the Son of God by which the Divine Nature was united with human

nature in the personality of the Second Person of the Blessed Trinity.

When Christ came into the world, liberty was the exclusive possession of the few, and the vast bulk of humanity was living in economic, social, and political slavery. Christ taught, both by deed and by word, the principles upon which was founded human dignity. First of all, in His own Person He raised human nature to the Divinity. Secondly, He gave every man the power through grace to share in His own Divinity. Thirdly, He taught the great parable of the good Samaritan to show man his duty to his fellow man for His time and for all time. He took human nature and by its instrumentality, through His sufferings, He worked the atonement by which He opened up the Eternity to all men. And the only thing we know about the final sentence of approbation or condemnation are the words He Himself gives us: "Come to Me, beloved of My Father, . . . for I was hungry and you gave Me to eat, I was thirsty and you gave me to drink, etc., etc." Finally, the true dignity of every man in the present order of things is the indwelling of Christ, either actually or potentially, in the human soul.

As men after the coming of Christ grew in knowledge and in appreciation of this new dignity of every human being, the shackles of slavery—products of paganism—were stricken off the human race. And it is a significant fact today that in the progressive apostasy from Christianity these shackles of slavery are being forged anew.

The present progressive economic, political, and social enslavement of humanity is due to two factors closely allied and one flowing from the other. The first is the principle of economic individualism founded on the teachings of Adam Smith. In virtue of that principle we have arrived at the concentration of wealth in the hands of the few which means the economic enslavement of the many. And this principle would never have been able to gain force and to flourish if it were not for the practical adoption of a materialistic and un-Christian attitude towards life. And as

Christianity has not only had less and less influence in the affairs of men but has positively been attacked and rejected by increasing numbers of world leaders, the economic and political enslavement of man has reached its present position in world affairs, the evidence for which are Political Dictatorships on the one hand and Communism and Socialism on the other.

As to the second factor in the present progressive economic, political, and social enslavement of humanity, it is a fact today that the rejection of Christianity in this country has been the product of the teachings and the false philosophy which have flourished for years past in our secular universities and colleges. As early as 1910, Harold Bolce wrote a series of articles on this very subject, entitled "Blasting at the Rock of Ages," and recently there has appeared a book completing the evidence, entitled "Crucifying Christ in Our Colleges." The so-called modern educators have denied to man that innate dignity of human nature which is God's gift to man, and hence they have, of necessity, denied to man any real freedom of the will. Modern psychology is mechanistic and deterministic. In 1935, G. K. Chesterton wrote: "Protestantism, in its original spiritual root, was an attack on liberty in its very seat in the soul of man; in the throne and judgment seat of the will. It was but the first philosophical phase of a change that is still going on, though the primitive Protestantism has itself been changed beyond recognition; and the same tendency is now found strongest in materialism and monism and many schemes for scientific control, involving a theory of service which is essentially servile.

"But in so far as the Reformation itself was anything more rational than loot, it was essentially an attack on the idea of free choice and the responsibility of man."

If human liberty is to survive in this country, and in the world at large, it is evident that it can only do so as a result of the diffusion of Christian ideas and Christian ideals on the dignity of human nature. And that means the sub-

stantial progress of Catholic Education. Irving Babbitt declared: "As soon as studied with any degree of thoroughness, the economic problem runs into the political, the political problem runs into the philosophic, and that in turn is found to be indissolubly bound up at last with the religious problem." Yet it is a conspicuous fact that many Catholics of wealth and culture have, by their refusal to patronize Catholic institutions of higher learning, contributed very substantially to the progress of anti-Christian and un-Christian colleges and universities to the detriment of those principles upon which human liberty is founded. In the absence of these Christian ideas and ideals, you are going to have either the excesses of Communism on the one hand or of perverted Capitalism on the other. Only the doctrine of Christian Brotherhood can save us from these two extremes.

To follow the middle and true course, we must have a reorganization of the social organism according to a corporative system uniting master and man in a given industry in cooperative and democratic endeavor, with a fair share of and distribution of profits. This seems to be the aim of the New Deal. But this aim must fail and will fail without the motivation of Christian charity founded on the Christian Brotherhood of man.

However, it is putting the cart before the horse to talk about Catholic Education merely as the only defense of human liberty. Catholic Education is something more than that! Catholic Education touches more nearly the essence of Christianity! Catholic Education is only the extension of the fullness of the teaching power granted by Christ to the Apostles and their successors in the words: "Going therefore, teach ye all nations." No Catholic is free intellectually to reject the idea of Catholic Education. The right and the duty and the necessity of the Church to educate are all set forth in the Encyclical of Pius XI, "*Divini Illius Magistri*." Catholic Education is nothing else but an extension of the doctrine of the Mystical Body of Christ, just as

the growth of His Mystical Body is the extension of His Incarnation to all men of all times.

And thus Catholic Education is not solely and exclusively a question of primary or secondary education or of teaching the catechism. It extends its sphere, on the authority of Pope Pius XI himself, to higher and university education. A few years ago there was propounded in the Middle West a theory of Catholic Education which claimed that to teach Catholic boys in secular institutions the principles of Catholicism was to make that secular education Catholic, and that, vice versa, to take the course of religion out of the Catholic college was to reduce it to the status of a secular institution. That theory of Catholic Education was rejected in the Encyclical of Pius XI to which I have already referred.

It would be to blink our eyes at facts to deny that some of the Catholics who have steadfastly refused to conform themselves to the doctrine of the Church on education by their attendance at non-Catholic institutions of learning are at this present moment engaged in a drive to raise to the status of an ideal the presence of Catholics at secular colleges and universities after they have been trained in a Catholic preparatory school. This is as non-Catholic in theory as it is in practice, and such Catholics only delude themselves, and their protestations of loyalty to the Church are vain when by such conduct or principles they are nullifying what is necessary for the progress of Catholicism—the progress of mankind through the protection of human liberty. The real enemies of human liberty today, as well as the enemies of a sound corporative economic organization of society, are found in our secular colleges and universities. The consequences of their betrayal of Christianity are manifesting themselves in a decided swing to the left. Having taken out of men's hearts the appreciation of human dignity, they are now logically led to defend man, by force, from the invasion of his fellow man, whether that invasion be economic and political. This is the reason for the rise of

economic and political dictatorships and for the decline of human liberty.

Once again I repeat, and I cannot emphasize this truth too strongly, that if human liberty is to survive in this country, and in the world at large, it is evident that it can only do so as a result of the diffusion of Christian ideas and ideals on the dignity of human nature. And that means the substantial progress of Catholic Education. It is for the members of our National Catholic Educational Association, then, to promote practically Catholic Education in every way. It is only thus that we can have economic, social, and political liberty. And let us hope that we are not too late!

REPORTS

REPORT OF THE COMMITTEE ON EDUCATIONAL POLICY AND PROGRAM

At the New York Meeting of the College and University Department of the National Catholic Educational Association, April 15, 1936, the Committee on Educational Policy and Program submitted a report on the results of its questionnaire to discover what type of curricular program is being followed in the Catholic liberal arts colleges of the country. The answers to the questionnaires showed conclusively that it is not possible at the present time to have uniform requirements for the bachelor of arts degree in our American Catholic colleges; however, the College and University Department voted to have this Committee continue its work for another year and recommended that it secure from the colleges suggestions and recommendations to vitalize the teaching in the three Departments of Religion, Philosophy, and Classical Languages. The hope was expressed last year that through sympathetic cooperation of all the colleges eventually there might be drawn up a statement of what constitutes Catholic culture, a suggested program of ways and means of vitalizing the course in these three Departments of Religion, Philosophy, and the Classical Literatures, which constitute such important elements in that Catholic culture.

Accordingly, a questionnaire was again submitted to the colleges. Eighty-four of the one hundred and fifteen members of the Association answered. For this cooperation, the Committee wishes to express its gratitude. A few colleges gave excellent suggestions, but in the main the results were disappointing. The Committee feels that very little would be gained by presenting in detail the results of the questionnaire. The problem needs further study. Possibly each of the regional groups might take it up and make an intensive study of this question, make it a subject for discussion

at their regional meetings. Therefore, the Committee wishes to present merely a very summary statement of the questionnaire returns.

In religion, only three of the colleges answering the questionnaire offer a major. In philosophy, twenty-eight of the colleges offer no major. Of the rest, the requirement in semester hours for the majors in philosophy ranges from eighteen to forty-two hours, with the median twenty-four. In classical languages, seven offer no major. For the rest, the range is from sixteen to forty-two; the median again is twenty-four.

In philosophy and classical languages, the trend towards the comprehensive examination of the majors is noted. Approximately forty per cent of the colleges have this requirement.

The response to the question as to what special honor courses were offered was disappointing. This was particularly true in the data submitted by the Departments of Philosophy and Classical Languages.

The request for suggestions and recommendations that might prove useful in vitalizing the courses failed to bring satisfactory replies. Perhaps your Committee expected too much; perhaps the questionnaires arrived at an inopportune time and were answered in too great a hurry. However, it was gratifying to note, despite the meager returns, that there is a ferment at work in our colleges affecting the religion classes. New courses have been introduced stressing Liturgy and Catholic Action. Religion is vitalized in many institutions through extra-curricular societies, seminars, sodalities, Catholic Evidence guilds, and the like. Several expressed the earnest hope that instructors in religion should be specially trained for their work and that in every college at least one member of the staff be a full-time teacher of religion. One of the problems frequently referred to was the varying religious background of entering freshmen. Many found the Bruce placement tests useful for diagnosing this situation.

In philosophy, many indicated the value of philosophical clubs, forums for philosophical discussion, seminars for upper-division students. The establishment of a Junior National Catholic Philosophical Association or an Inter-Collegiate Forum was recommended. Several colleges hold an annual disputation in strict scholastic form. One college stresses the need of popular books on scholastic philosophy "similar to Durant's *Story of Philosophy*."

There was a note of defeatism in some of the responses from the classical departments. Some recommend reorganizing the present classical curriculum, the introduction of courses in Latin of permanent, practical use that will give the students acquaintance with all sorts of Latin—classical, medieval, and modern. Classical clubs and papers were also recommended. One classical teacher in his reply said: "I believe we need an entire overhauling of our (Latin) course from the first year of high school to the end of college. Certainly, there is something wrong when we awake so little interest in the average student." Whether this rather pessimistic note be true or not, it is clear from the returns of the questionnaires that there is need of careful study of the Latin situation in our colleges and high schools and a concerted cooperative action on the part of all our classical teachers if Latin is to survive in the American Catholic college.

Indeed, the one result that this Committee's work has uncovered this year, fruitless and disappointing though it may seem at first blush, is this: the problem of vitalizing our courses in religion, philosophy; and classics is a *real* one. Perhaps it was too much for one Committee to solve successfully. There is urgent need for each college to study its own problems in these fields *intensively* and then to hand on its recommendations to a central clearing-house.

This Committee believes that its work is finished. It is quite willing to hand in the complete returns from its questionnaire to a committee of any of the regional groups of

the National Catholic Educational Association for further study, if such a procedure be judged profitable.

Accordingly, the Committee makes the following recommendations:

(a) That the Committee be discharged.

(b) That the complete returns of the questionnaire of this year be deposited with the Secretary of the College and University Department, who will forward these returns to any of the regional groups who may wish to make use of them for further study.

Respectfully submitted,

WILLIAM J. MCGUCKEN, S.J.,

Chairman.

COMMITTEE ON EDUCATIONAL PROBLEMS AND RESEARCH

A Personal Statement by the Chairman

By its surveying of the various processes of accrediting, the Committee on Accreditation came to realize the amazing number of problems that must be intelligently and comprehensively studied, if the process of accreditation is to be an educational rather than a judicial process. It was for that reason it included in its final report a recommendation for the appointment of a Commission on Research Problems in Education in the following language:

“Our experience in studying the books for college libraries, and our consideration of a number of the other problems incident to accrediting, show to us clearly the need for a group which shall consider these problems from a scholarly point of view without being involved in any administrative details, or in itself determining the policies of accrediting. This should be a Standing Research Commission on Educational Problems provided with a half-time clerical assistant, who would give to the policies of Catholic education on the college level, with particular reference to accrediting, continuing and competent study. The Commission on Accreditation itself has a difficult problem in its inspection and survey of Catholic institutions and the evaluation of the results of such surveys and inspections. Its responsibilities will be tremendously increased as soon as the new methods and techniques of accreditation are definitely introduced. The proposed new Research Commission on Educational Problems would supplement the work of the Accreditation Commission and give it a secure foundation. The studies would, of course, be available directly, too, to all colleges for any programs of self-improvement.

“We recommend the appointment of a Research Commission on Educational Problems to give effect to

the program previously outlined, the membership of the Commission to be appointed by the President with the approval of the Executive Committee.”¹

Seeking Clarification from the Department

This Committee was only just appointed² and I have been asked to outline some of its possibilities. This will serve as a clarifying discussion here, and will help the Committee when it is formally organized today to outline its program.

The Scope of the Committee's Work

As was said, the need for this Committee was revealed in the study of the accreditation process, and it is assumed that the Accreditation Commission may ask this Committee to study any problem on which it needs light. But the scope of the work of the Committee may be more simply defined as any problem of Catholic higher education, in organization, administration, curriculum, method, or purpose.

A Clearing House for Studies in Individual Colleges

The Committee should, in a sense, act as a clearing house for any studies now being conducted in any Catholic college. In this way, any studies going on in *any* Catholic college will be made available to all.

A National Organization of Cooperative Research

The Committee should all act as an organizing agency, utilizing any competent scholars and any adequate research facilities anywhere in a Catholic college or a Catholic university for any pressing problem the Committee may be studying. We should develop a cooperative research agency, constituting the scholars and facilities of the colleges and universities that are members of this Association.

¹ *The National Catholic Educational Association*, November, 1936. pp. 194-195.

² The members of the Committee are given at the end of the paper.

A Coordinating Committee for Agencies of Regional Research

The Committee could also serve as a coordinating committee for the activities of regional agencies with powers somewhat similar to those of this national Committee. I have sat with the regional Committee of the Midwest Region for the last year, and it is clear from that experience that such a committee can bring sharply into view some of the major problems of the region (which may be also national problems) and can develop into a cohesive group for the study of such problems.

Some Illustrations of Specific Research Now Going on

In my experience with the institutions with which I am associated the need for study of problems is clearly indicated by the studies now going on. At Mount Mary College, we are making a study of the problems arising from the demand for trained women in the fields of occupational therapy, nursing education and administration, medical technology, and pre-medic education. We have the problem also of making a course of study with syllabi that will make our education an education for women. At Marquette, we have a Committee studying the whole problem of recruitment, appointment, promotion, and discharge of faculty members; in short, the whole problem of academic tenure.

The Need for Committee in Relation to Accrediting Agencies

There is increasing need for study on our part of the challenge that is being sent forth by the regional agencies (at present, particularly, the North Central) of relating all aspects of the college to its fundamental purpose; namely, student body, faculty, organization, administration, curriculum, method. This challenge is a wholly admirable thing in itself, but there is a real danger that the regional agency may only half-heartedly, or not at all, agree with the purpose. We must be prepared to justify the purpose and

translate it into the organization of a college in all its aspects.

The Problem of Organization of a Curriculum in Religion on College Level

Need I say that we need, on the college level, a thorough-going study of the integration of religion in education. What we want, as I have said here before, is not religion and education, but religion in education. Some excellent beginnings have been made, but they are only beginnings.

The Problem of Catholic Higher Education and Social Reconstruction

There are also a whole series of problems growing out of the relation of Catholic higher education to the reconstruction of the social order, on Christian principles, so devoutly wished for by the Pope. Our public counsels are divided. Without attempting to suggest in detail the multiplicity of problems which are included under this head, may we not properly ask ourself, Can we make our students a leaven which leaveneth the whole?

This Must Be a Cooperative Enterprise

This is perhaps sufficient to indicate the wide scope and tremendous possibilities for constructive work for Catholic education which are before this Committee. The members cannot, I am sure, do the work by themselves. Unless the effort develops into a great cooperative enterprise of all the scholars in the field, and of all the facilities of all the institutions, we shall not get far. As institutions we are generally reluctant to provide adequate overhead organization, or adequate clerical and administrative assistants. We do not go in for continuing self-study, or research bureaus. Perhaps we can make good that deficiency temporarily through this Committee and stimulate the development of "informational, statistical, and research agencies in all our colleges."

One for All, All for One

At any rate, let us make our motto, "One for all, and all for one," and rely on that cooperative spirit, and spirit of mutual helpfulness, which becomes us as members of the Mystical Body of Christ.

Respectfully submitted,

EDWARD A. FITZPATRICK,

Chairman.

COMMITTEE ON EDUCATIONAL PROBLEMS AND
RESEARCH

Chairman: MR. EDWARD A. FITZPATRICK, Ph.D., Litt.D., LL.D.,
Milwaukee, Wis.

Representatives of Regional Units:

Eastern:

Rev. Charles J. Deane, S.J., New York, N. Y.

Brother A. Patrick, F.S.C., Ph.D., LL.D., New York,
N. Y.

Sister M. Frances, S.S.N.D., Baltimore, Md.

Midwest:

Rev. William F. Cunningham, C.S.C., Ph.D., Notre
Dame, Ind.

Sister M. Aloysius Molloy, A.M., Ph.D., Winona, Minn.

Mr. Edward A. Fitzpatrick, Ph.D., Litt.D., LL.D., Mil-
waukee, Wis.

Western:

Right Rev. Abbot Lambert Burton, O.S.B., Lacey,
Wash.

Rev. Francis J. McGarrigle, S.J., Portland, Oreg.

Sister M. Margaret, Oswego, Oreg.

Southern:

Very Rev. Cuthbert Allen, O.S.B., Belmont, N. C.

Rev. John W. Hynes, S.J., Spring Hill, Ala.

Sister M. Christina, Maple Mount, Ky.

REPORT OF THE COMMITTEE ON LIBRARIES AND LISTS

(1) The historical background of the appointment and work of this committee may help to explain many questions Catholic-college presidents must have asked themselves during the last two months.

(2) At the annual convention of the National Catholic Educational Association in 1934, Father Cunningham of Notre Dame, then President of the College Department, appointed a Committee on Committees. This committee, its membership consisting of Father Cunningham, chairman; Father Corcoran of De Paul, and Father Wilson of Loyola, Chicago, selected the personnel of four standing commissions on educational problems which the College Department wished investigated. One of these was the Commission on Accreditation. Its chairman was Doctor Fitzpatrick, President of Mount Mary College, Milwaukee, Wis. Its membership included Very Rev. Thomas Plassmann, O.F.M. of St. Bonaventure College, St. Bonaventure, N. Y.; Rev. Edward A. Fitzgerald of Columbia College, Dubuque, Iowa; Very Rev. Anselm M. Keefe, O.Praem. of St. Norbert College, West De Pere, Wis.; Rev. John W. Hynes, S.J. of Loyola University, New Orleans, La.; Rev. Emmett L. Gaffney of De Paul University, Chicago, Ill.; Sister M. Aloysius Molloy of the College of St. Teresa, Winona, Minn.; Sister Marie Kostka of Mt. St. Joseph's College, Philadelphia, Pa.; and Very Rev. Samuel K. Wilson, S.J. of Loyola University, Chicago, Ill. Sister Marie Kostka of St. Joseph's College resigned in November, 1935, and Sister Claire Lynch of the College of St. Benedict, St. Joseph, Minn., took the vacant membership. Immediately beginning a study of processes in accreditation, this Commission made its final report and recommendations to the College and University Department at the New York convention last year. It was then discharged from further service.

(3) Out of its discussion on accreditation, several collat-

eral problems emerged. During a study of accreditation by outside standardizing bodies, the Commission realized an imperative need of securing from accrediting bodies recognition of hitherto neglected educational assets.

(4) Accrediting bodies make a close scrutiny of laboratories and libraries, and, in their inspection, check library holdings on the basis of standard lists made out either by themselves or by librarian groups. Entirely dissatisfied with the unscholarly, uncritical, and in many instances negatively anti-Catholic list of books used by at least one of the large regional standardizing bodies, Doctor Fitzpatrick's Commission felt it would be impossible to urge any effective objection unless we ourselves were able to present a list of outstanding books by Catholics.

(5) Accordingly, Loyola University, of Chicago, was requested by the Commission to prepare such a list. Work began at Loyola University on this project in January, 1935. Heads of departments were requested to enlist the cooperation of department members in procuring a list of outstanding books in each academic field, and it was decided to include in this list not only books by Catholics, but books which should be in every college library. Whenever the Commission met, the progress of this work was discussed, and by the late winter of 1936 it was realized that such a study, to be generally satisfactory, would have to continue over several years. By that time, the Commission was completing the study it had been organized to make and so decided to abandon for the moment its more ambitious project of compiling a booklist. It agreed, without further delay, to secure a list of books by Catholic authors which it might publish and submit at the 1936 convention of the National Catholic Educational Association. Accordingly, several members of college faculties in the midwest area were requested to prepare lists of books in definite academic fields. The short time allowed for this work may explain why the list as compiled was never discussed by the Accreditation Commission and was not satisfactory, at least in certain

fields. Nevertheless, it was published by Doctor Fitzpatrick in the August, 1936, issue of *The Catholic School Journal*, and a notice of this forthcoming publication was made to the College and University Department at its annual meeting in April, 1936. This list will hereafter be referred to as the Fitzpatrick or base list.

(6) Following the complete organization of the Midwest Regional Unit of the College and University Department, N. C. E. A., Father Wilson of Loyola University, chairman of the group, appointed an Educational Problems Committee. The purpose of this committee was to meet from time to time to study problems arising out of educational processes, some of which would be regional and others of national importance. The personnel of this committee was made up of Sister M. Aloysius, A.M., Ph.D., Winona, Minn.; Rev. William F. Cunningham, C.S.C., Ph.D., Notre Dame, Ind.; Rev. Edward A. Fitzgerald, S.T.B., Dubuque, Iowa; Mr. Edward A. Fitzpatrick, Ph.D., Litt.D., LL.D., Milwaukee, Wis.; Very Rev. Anselm M. Keefe, O.Praem., Ph.D., West De Pere, Wis.; Rev. Julius W. Haun, Ph.D., D.D., Winona, Minn.; and Very Rev. Samuel K. Wilson, S.J., Ph.D., Chicago, Ill., as chairman.

(7) Being entirely a regional group, this Committee was able to function effectively. One of the experiences of Doctor Fitzpatrick's Commission was an inability to secure attendance of members living at a distance from the place of assembly. This fact is reported to the College and University Department as a guide in the selection of committees or commissions. Unless the members of a committee live within reasonable distance of a meeting place, it is impossible for the group to function except by correspondence.

(8) The Educational Problems Committee of the Midwest Unit met on November 11, 1936. Previously its agenda were circularized so that when the Committee assembled some thought and attention had already been given to the problems which were discussed.

(9) At this meeting, Sister Aloysius informed the Com-

mittee that a revision of the Shaw list was to be made during the summer of 1937. Since the Shaw list is often used as a base list for evaluating college libraries, she urged the necessity of representing to the publishers of the Shaw list the advisability of including in the revision outstanding books by Catholic authors. Father Wilson was requested by the Committee to approach the local representative of the Shaw list publishers with this end in view. Before action could be taken, a Committee of the National Catholic Library Association, appointed for the same purpose, learned of the project of the Educational Problems Committee. Correspondence ensued and the Catholic Library Association, acting through its representatives, volunteered to make the actual contacts between the Midwest Unit's Educational Problems Committee and the Shaw list publishers.

(10) Meanwhile, the minutes of the November 11 meeting of the Educational Problems Committee had been sent out to all member institutions of the Midwest Unit. When the Executive Committee of the College and University Department, N. C. E. A., met at Washington in January, these minutes were commented upon and Father Wilson was requested to send copies to all institutions of the western, southern, and eastern divisions of the College and University Department. The subject of the Shaw list revision was discussed and eventually Father Hogan was directed to appoint a Library Committee to represent the College and University Department in the preparation of a list of books by Catholic authors, and, working in cooperation with the Committee of the National Catholic Library Association, to secure an inclusion of such titles when the Shaw list is revised during the summer of 1937. Father Hogan, President of the College and University Department, appointed Sister M. Aloysius, A.M., Ph.D., Winona, Minn.; Rev. Edward A. Fitzgerald, S.T.B., Dubuque, Iowa; Rev. Julius W. Haun, Ph.D., D.D., Winona, Minn.; and Very Rev. Samuel K. Wilson, S.J., Ph.D., Chicago, Ill., as chairman of this Commit-

tee. The Committee met in Washington with Rev. Francis A. Mullin, of the Catholic University of America, who represented the National Catholic Library Association.

(11) It was then decided that the Library Committee of the College and University Department should prepare a list and that a committee representing the National Catholic Library Association would secure its inclusion in the revision of the Shaw list. This conference was held on January 15, and, since the Educational Problems Committee of the Midwest Unit was scheduled to meet on February 22, Father Wilson was directed to speed up what might appear to some as a hasty and superficial list of books by Catholic writers so that it might be studied by the members of the Library Committee in Chicago on February 22. Incidentally, the members of the Library Committee are all members of the Midwest Unit's Educational Problems Committee.

(12) A method of procedure was outlined for Father Wilson to follow. He was asked to secure the Fitzpatrick list, to have it mimeographed, and to send it out to the presidents of all member institutions of the College and University Department. The presidents were to be requested (and this is important) to hand these various sections of the base list to heads of departments in their schools. Department heads were to supplement the original base list with titles of merit by Catholic authors. Along with the base list, Father Wilson was directed to send a list of general reference books and periodicals supplied by Father Mullin, of the Catholic University, for supplementation by the librarians of the colleges addressed.

(13) At the same time, Father Mullin, representing the National Catholic Library Association, promised to address the librarians of Catholic colleges asking them to give department heads every cooperation in supplementing the booklists and themselves to supplement the general reference lists and periodicals. The work of addressing all the colleges of the Department proved to be greater than had

been anticipated, and it was not until the end of January that the base list was sent out. Returns from this first appeal were quite satisfactory, many of the colleges addressed responding with supplements of large proportions.

(14) Originally, the deadline for assembling this data was set at February 6, but so much additional material came in on the 6th that it was impossible to sort it, arrange it in alphabetical order, and have the supplements mimeographed for mailing on that date. February 13, the entire supplement list amounting to some 25,000 titles was sent to the presidents of member institutions for evaluation. This procedure of asking a second time for assistance in evaluating the completed supplement was decided by your Library Committee, acting with Father Mullin, at its meeting in Washington.

(15) While there was considerable criticism from individual institutions about the manner in which the Committee had carried on its labors thus far, mainly because it was felt that haste meant unscholarly lists, the Committee decided on this haste because with the return of the evaluations the work of the Committee was not to end. It agreed to continue sifting and analyzing returns and at Louisville to meet with a committee representing the National Catholic Library Association. At this meeting, the work was to be subjected to further analysis and criticism by both groups, an evaluation which the Library Association was to continue during the spring and early summer months.

(16) The speed with which evaluations were returned was deeply appreciated by the Library Committee and, when it assembled February 22, a large percentage of the colleges who had cooperated in making the supplements of the base list had sent in their recommendations. Subsequently, several other colleges made returns and the work of sorting and counting the votes was completed only last week.

(17) At the joint conference between Father Mullin and your Library Committee in Washington, it was agreed to ask cooperating colleges to evaluate the supplemented book-

list in three groups of necessary, important, and worthwhile selections. When supplements to the base list were received, Father Wilson, realizing that if this were done the list would attain undue proportions, corresponded with Father Mullin to arrive at some means by which the final list would be kept down to usable proportions. It was felt that the Shaw people would not accept a list for inclusion in their revision unless that list was of moderate proportions. Accordingly, on his own initiative, as was indicated in the minutes of the February 22 meeting of the Educational Problems Committee, Father Wilson set up an arbitrary number of best books in each academic field. This arbitrary maximum totaled 325. He believed that there would be considerable duplication in the voting, but that even according to this plan some 800 to 1,000 titles would appear on the final list as acted upon by the cooperating colleges.¹

(18) This list will be presented some time tomorrow or the next day to a committee of the American Catholic Library Association for action at this joint conference between the committee of the Library Association and your own Library Committee.

(19) Statistics on the returns are rather interesting and indicate that time and distance exercised considerable influence in determining the cooperation of colleges addressed. The base list was sent out originally to 115 colleges, 46 in the Eastern Regional Unit, 9 in the Southern, 48 in the Midwest, and 12 in the Western. Altogether, we got back 62 supplemented reports, or a total percentage of 54 per cent of those originally addressed. Of the Eastern colleges,

¹ How wide of the mark his judgment was may be seen by glancing through the mimeographed copy of the evaluated list which has been distributed to you. In typing the evaluation the Chairman of the Library Committee arbitrarily dropped all titles that received less than six votes except in the list of English books where the minimum vote to secure mention was placed at ten. The Library Association Committee will be given the full list of titles which secured even one vote. Had not this selection been made, a necessity foreseen by Father Keefe at the February meeting of the joint Committees, the list in your hands would have been approximately 150 per cent larger.

50 per cent reported; of the Southern, 44 per cent reported; of the Midwest colleges, 67 per cent reported, and from the western colleges, 25 per cent reported. This was a rather fair proportion of replies and it was somewhat bettered when in February the supplemented list was sent out to all the colleges of the Department, 115 in number, with the request that the booklist be evaluated as described above.

(20) This time, 46 Eastern colleges gave us 61 per cent of replies; 33 per cent of the 9 Southern colleges replied; 80 per cent of the 48 Midwest colleges replied; and 17 per cent of the Western colleges replied with evaluations.

(21) Parenthetically, I may say that some colleges which failed to return either supplemented lists or evaluations may have neglected to do so because of the fact that this information was requested by a certain date. We tried to make clear in our letters, especially our second letter of February, that even if not in by the specified date, the information could still be used and would be valuable. Altogether, 65 per cent of the 115 colleges addressed replied with evaluations of the supplements, which is quite a favorable return.²

If more time had been given, your Committee feels confident that the proportion of replies would have been much greater.

(22) On the whole, this project was well received by the membership of the College and University Department, and the proportion of bouquets to brickbats was approximately three to one. Many of the objections urged originate either from a faulty reading of the letters sent out or from a misconception of the work your Library Committee was appointed to do. As stated above, your Committee was to exercise no critical faculty whatsoever, but to act merely as a fact-gathering body.

(23) Several letters accompanying either the first or second lists offered the suggestion that a complete list of Catho-

² Evaluations are still coming in but while the returns will all be used in further studies, it was impossible to include them in this report.

lic books be mimeographed in sufficient quantity to provide every public and institutional library with a copy. One librarian who made this suggestion at the same time found great fault with the supplemented list on account of its omissions and perhaps for that reason did not feel able, as he stated, to cooperate in the work.

(24) Another correspondent expressed grave apprehension that this work would bring the cause of Catholic scholarship into disfavor with non-Catholic educators because of the hasty, uncritical, superficial, and inaccurate selection, particularly of the base list. I may say in passing that your Committee felt the same objections about the base list as were expressed by this correspondent, one field in the list being made up almost entirely of theses from a single Catholic university.³

(25) The question of inadequate time was emphasized by several, as by one librarian who wrote: "It is to be hoped that the list to be sent to the sponsors of the revision will be more comprehensive and more scholarly than the first tentative list, but this can hardly be possible, if faculties and librarians are given so little time for the search and consideration of titles."

(26) Still another college replied that your Committee should have thoroughly explained the reason for the selection of titles on the base list. This college also stated: "We feel that some sound criteria should have been adopted by which we could all have evaluated these books in a more objective manner."

(27) One not too experienced instructor at a university had this to say about the work of your Committee: "On what basis is this list chosen? There are books here by authors not Catholics. There are books about Catholic ideas that should be here (if it is this basis of selection), but are

³ Only two books from the original base list in this field appear among the 63 titles of the final evaluated list; of the original list, 45 per cent failed to secure a single vote in evaluations made by 75 colleges.

not. It is futile and tiresome to have to deal with anything of this type. If those responsible for it are trying to narrow it down by special selection, they are wasting time, for the original list is unsatisfactory—unsatisfactory because the principle of selection is too indefinite.”

(28) It seems quite evident that the base list was found unsatisfactory to many correspondents and in this judgment your Committee concurs. When the base list was selected your Committee had not time, I will not say to evaluate the list, but even to see it. It was taken for granted that the Catholic scholars who responded to Doctor Fitzpatrick’s appeal for help would send in accurate lists.

(29) This report would be unduly lengthened by discussing the letters received from correspondents along with the supplemented or the evaluated lists. It will be enough here, I think, to state that these letters prove beyond doubt the need of the work undertaken and the generosity of member colleges in giving patient and hearty cooperation.

(30) Realizing that time limits for this survey were too narrow, your Committee had no alternative to assign any wider. It has accomplished its work to the best of its ability and has succeeded in doing what it set out to do, namely, the assembling and arrangement of supplementary suggestions to the base list and of evaluations of the supplemented list. The work of evaluation and even of supplementation will go on under the auspices of the committee of the Library Association and, we hope, with the cooperation of a new committee on library and library holdings to be appointed by the College Department.

(31) In presenting a report of the work accomplished since the end of January, your Committee believes that the College and University Department should organize a standing committee on library and library holdings. For obvious reasons the membership of this committee should be made up of those who belong to the same regional unit of

the College and University Department and who within that regional unit are within close proximity to each other.⁴

If the membership of such a committee were to be selected from the College and University Department at large, its members would not be able to function except by correspondence. We believe that this committee should meet at least twice a year, that it should be in correspondence with a committee to be appointed by the Catholic Library Association, and, if the Catholic Library Association were to resume membership in the National Catholic Educational Association, the work will be carried on more successfully.

(32) Accordingly, in conclusion your Library Committee unanimously agrees that this motion should be presented to the house:

Resolved, That the Library Committee appointed by Father Hogan in January, 1937, should be discharged from further service and that it should hand the records of its work to a permanent committee of the College and University Department, National Catholic Education Association; that either the incoming President of the College and University Department or the Nominating Committee be empowered to appoint or to present for approval by this house the members of such a group to be known as the Committee on Library and Library Holdings; that this Committee serve for at least two years, reporting to the College and University Department at successive annual conventions; and that this Committee on Library and Library Holdings carry on the work begun by your discharged Committee, making further studies which may be helpful to the mem-

⁴ This may appear to be at variance with the minutes of the February 22 meeting. This may explain the apparent discrepancy. It was the opinion of the Committee that while individually belonging to the same regional area, they constituted a national, not a regional committee, because appointed by the entire Executive Committee of the Department with direction to report back to the entire membership of the College Department.

bers of the College and University Department and which will be, through the cooperation of the Catholic Library Association, conducive to the publicizing of works of Catholic scholarship.

Respectfully submitted,

SAMUEL K. WILSON, *Chairman.*

SISTER M. ALOYSIUS MOLLOY.

EDWARD A. FITZGERALD.

JULIUS W. HAUN.

REPORT OF THE EASTERN REGIONAL UNIT

The annual meeting of the Eastern Regional Unit of the College and University Department of the National Catholic Educational Association was held at Atlantic City (Haddon Hall Hotel), on Friday, November 27, 1936. Very Rev. Edward V. Stanford, O.S.A., President of Villanova College, Villanova, Pa., Chairman of the Eastern Regional Unit, presided.

Forty colleges and universities were represented at the meeting. One hundred and four persons were present at the luncheon, of whom 16 were representatives of various Catholic high schools.

The following business was transacted:

The By-Laws adopted at the previous meeting, and revised in accordance with the By-Laws of the College and University Department of the National Catholic Educational Association, were finally adopted, without discussion.

A Committee on Nominations was appointed, consisting of Mother Grace C. Dammann, R.S.C.J., New York, N. Y.; Rev. Richard M. McKeon, S.J., Philadelphia, Pa.; and Rev. Thomas F. Maher, C.M., Brooklyn, N. Y.

A report of a Committee on Practice-Teaching Requirements was read by Rev. Charles J. Deane, S.J., Dean of Fordham University, New York, N. Y. This report was concerned chiefly with the difficulties encountered in meeting the practice-teaching requirements of the several states of the Eastern Regional Unit. A digest of the requirements of the several states was prepared in mimeograph form and distributed to the representatives.

A report of a Committee on Living Endowment was presented by Brother E. Anselm, F.S.C., President of La Salle College, Philadelphia, Pa. This report proposed the adoption of a uniform method of computing in monetary terms both the "capital" and the "income" of Living Endowment, possessed by practically all Catholic colleges and universities. The report was favorably received by the assembled delegates, but final action was deferred.

Both of these reports covered so much of the time allotted to the meeting that there was no time for discussion. It was proposed that the Committee on Living Endowment be continued, and that they endeavor during the course of the year to get the opinions of the various colleges on this report, so that definite action could be taken at the meeting the following year.

As a result of the report of the Committee on Nominations, the following officers were elected: Chairman, Very Rev. Edward V. Stanford, O.S.A., M.S., LL.D., Villanova, Pa.; Vice-Chairman, Very Rev. James P. Sweeney, S.J., Buffalo, N. Y.; Secretary, Brother Emilian, F.S.C., Philadelphia, Pa.; Representatives to serve on the Accreditation Commission, Sister M. Frances, S.S.N.D., Baltimore, Md.; Very Rev. James A. Wallace Reeves, S.T.D., Greensburg, Pa.

Considerable dissatisfaction was expressed in regard to the shortness of the time available for the annual meeting. Various suggestions were made to remedy this condition for the future. It was finally voted that the Executive Committee should study into the problem and decide upon a solution for the coming year. In the meantime, arrangements were made for a meeting at 7:00 o'clock that evening, at the Knights of Columbus Hotel. The meeting was held as scheduled.

At the evening meeting, fuller discussion was given to the report on Living Endowment.

The possible indirect effects of the Social-Security Legislation upon Catholic Colleges was also discussed.

The necessity of setting up at an early date, pension plans for all lay faculty members, and ultimately for all lay employes was pointed out.

It was also recommended that at the next meeting, plans be made to hold the luncheon meeting on Friday, as usual, and to devote Saturday morning to discussion of the various questions and problems before the Eastern Regional Unit. This suggestion was accepted by the Executive Committee,

who had been empowered earlier in the day to take action on this matter.

COMMITTEE ON EDUCATIONAL PROBLEMS

Early in February, 1937, with the approval of the Executive Committee, a Committee on Educational Problems was appointed, consisting of: Very Rev. James P. Sweeney, S.J., Buffalo, N. Y.; Very Rev. Edward J. Walsh, C.M., A.M., LL.D., Brooklyn, N. Y.; Very Rev. Robert I. Gannon, S.J., New York, N. Y.; Rev. William T. Dillon, J.D., Brooklyn, N. Y.; Rev. James M. Campbell, Ph.D., Washington, D. C.; Mother Grace Dammann, R.S.C.J., New York, N. Y.; Sister Mary Frances, S.S.N.D., Baltimore, Md.; Brother Emilian, F.S.C., Philadelphia, Pa., Secretary; and Very Rev. Edward V. Stanford, O.S.A., M.S., LL.D., Villanova, Pa., Chairman. The first meeting of this committee was held at Manhattanville College, New York, N. Y., on February 22, 1937, at 10:30 o'clock. All of the members of the committee were present. The meeting recessed for lunch at 1:00 o'clock, and convened again following lunch, to complete the business of the day.

The following matters were discussed:

The report on Living Endowment presented at the Atlantic City meeting, without opportunity for discussion or action, was considered by the Committee, and it was decided to defer further action on the part of the Eastern Regional Unit until after the meeting of the Department at Louisville. It was agreed that the question would then be taken up with the Eastern Regional Unit, and the member colleges be circularized as to their opinions.

Among interesting sidelights of the Committee's discussions, the following may be mentioned. Many Catholic colleges in the East are following, at least in principle, the recommendations of the report. Agreement on a uniform way of doing so is highly desirable. A manual of instructions should be compiled for the guidance of institutions as soon as the report is adopted.

The subject of teachers' annuity and insurance was dis-

cussed at some length, also the matter of group insurance and hospitalization provisions. Practically all of the members of the Committee reported that this problem is under consideration in their several institutions. They feel that all Catholic colleges will have to face the problem in the very near future. As in the case of Living Endowment, since this topic is also to be discussed at the Louisville Meeting, the Committee postponed making formal recommendations. It was decided that this would be a suitable topic for the next annual meeting of the regional unit.

In order to make it easier to have Catholic representation on committees, papers, etc. at the various educational meetings, it was decided to prepare a list of competent authorities drawn from all of the member colleges of the Eastern Regional Unit, who might be willing to prepare papers for these meetings. This list is to be kept on file with the Secretary and will be made available to those Catholic educators who hold offices and membership on the executive boards of various non-Catholic agencies.

The following topics were likewise discussed:

The practices of colleges in paying expenses in whole or in part of lay professors who attend educational meetings.

Recent trends in college-entrance requirements.

The administration of the examination for the modern-language requirement.

The increasing tendency on the part of Catholic colleges to offer work for the master's degree.

Under this last heading, the Committee went on record with the following recommendation:

"That Catholic colleges in the eastern area should be extremely cautious in entering the field of graduate work, and should attempt such instruction only when they have adequate facilities for such work and can do so without prejudice to their undergraduate instruction."

The meeting adjourned at 3:16 P. M.

Respectfully submitted,

EDWARD V. STANFORD, O.S.A.,

Chairman.

COMMITTEE ON EDUCATIONAL PROBLEMS

EASTERN REGIONAL UNIT

The Committee on Educational Problems, of the Eastern Regional Unit of the College and University Department of the National Catholic Educational Association, met at Manhattanville College, New York City, on Monday morning, February 22, 1937, at 10:30 o'clock.

All of the members of the Committee were present; namely, Very Rev. Edward V. Stanford, O.S.A., M.S., LL.D., Villanova, Pa., Chairman; Brother Emilian, F.S.C., Philadelphia, Pa., Secretary; Very Rev. James P. Sweeney, S.J., Buffalo, N. Y.; Very Rev. Edward J. Walsh, C.M., A.M., LL.D., Brooklyn, N. Y.; Very Rev. Robert I. Gannon, S.J., New York, N. Y.; Rev. William T. Dillon, J.D., Brooklyn, N. Y.; Rev. James M. Campbell, Ph.D., Washington, D. C.; Mother Grace Dammann, R.S.C.J., New York, N. Y.; Sister Mary Frances, S.S.N.D., Baltimore, Md.

Purpose of the Committee

The Chairman explained briefly the purpose of the Committee appointed by him in January, 1937, with the approval of the Executive Committee, and in accordance with Article V, Section 3, of the By-Laws: (1) To come together between annual meetings for the discussion of common educational problems and needs; (2) to serve as a steering committee for the Eastern Regional Unit; (3) in order that there may be a standing committee available for consultation and action for any emergency that may arise. It was pointed out that a like committee in the mid-western region was proving very useful and practicable.

The Report on Living Endowment

The report on Living Endowment presented at the Atlantic City meeting without opportunity for discussion or action, was considered by the Committee.

Since the national group has taken up the question of Living Endowment and made it a topic for discussion at the Annual Meeting at Louisville, Ky., and secured the cooperation of the Financial Advisory Service of the American Council on Education in bringing expert opinion and professional advice to bear on the subject, it was considered best to defer further action on the part of the Eastern Regional Unit. After the Louisville Meeting, the question will be again taken up by the eastern regional group and the member colleges circularized as to their opinions.

Among interesting sidelights of the Committee's discussions, the following may be mentioned: Many Catholic colleges in the East are following, at least in principle, the recommendations of the report. Agreement on a uniform way of doing so is highly desirable. A manual of instructions should be compiled for the guidance of institutions as soon as the report is adopted.

Father Walsh pointed out that some lay professors of recognized ability and experience are actually contributing part of their services in the cause of Catholic education by remaining with a Catholic college and accepting salaries much lower than the salaries offered to them in non-Catholic institutions. Although acknowledging this fact, it was considered inadvisable to attempt to write up such contributed services under Living Endowment.

In the case of secular priests teaching at a much reduced salary, by reason of their consecration, it was thought that the difference between their actual salary and salaries paid to comparable lay members of the faculty would very properly be credited under contributed services.

Reference was made to the reported suggestion on the part of an accrediting agency in the southern area that these contributed services of Catholic colleges be arbitrarily written down as equivalent to an endowment of \$200,000, irrespective of the number or character of the teachers contributing their services.

Teachers' Annuity and Insurance

Father Sweeney reported that the subject of teachers' annuity was recently considered at a faculty meeting of Canisius College. He has been informed that all of the lay teachers are favorable to making such provisions.

Father Gannon reported upon group insurance in force for lay professors and hospitalization provisions made for faculty members and their families in force at Fordham University.

Father Stanford, upon request, explained the plan in force at Villanova College, which was adopted recently. The pension system is planned for a retirement age of 65, and it embodies the usual provisions adopted by the majority of the colleges having pension systems; viz., (1) that the policy is the personal property of the faculty member; (2) it has no loan or cash value; (3) the premiums are paid on a contributory basis, half by the faculty member and half by the college.

In case of those entering under the plan at the present time, including as it does the faculty members who have served for many years, the premium payments on a contributory basis are in some cases more than double the usual 10 per cent of salary in order to equalize the differences in length of service and to provide a guaranteed minimum annuity of \$1,200. For those coming in under the plan after March 1, the premium payments will be based on 10 per cent of salary on a contributory basis. After October, 1937, participation in the pension system will be required of all faculty members who have completed two years in the service of the college.

In order to enable members of the faculty to participate in the new pension plan, with little inconvenience, salary increases were made to coincide with the beginning of the premium payments and were sufficient in most cases to absorb the faculty member's share of the premium.

The annuity policies are being underwritten by the Teachers' Insurance and Annuity Association of America.

Practically all of the members of the Committee reported that this problem is under consideration in their several institutions. They feel that all Catholic colleges will have to face the problem in the very near future. As in the case of Living Endowment, since this topic is also to be discussed at the Louisville Meeting, the Committee postponed making formal recommendations. It was decided that this would be a suitable topic for the next annual meeting of the regional unit.

The Catholic Books for Inclusion in the Shaw List

Very Rev. Samuel K. Wilson, S.J., President of the Loyola University, Chicago, Ill., was commended for his efficient work in trying to secure a representative list of Catholic books for inclusion on the Shaw list. The attention of the Committee was called to the article on the "Faculty and the Library" in the current number of the *Journal of Higher Education*. It was pointed out, further, that the Association of American Colleges has received an appropriation of \$16,000 for a study of the problem of "Coordination of Library Administration with the Educational Program of the College." Professor Harvie Brahscomb of Duke University has accepted the directorship of this study, which is expected to begin in September, 1937.

The importance of having a representative of a Catholic college, who is competent in the field, on the Commission which will be appointed to direct the study, was suggested. At this point, the Committee entered into an impromptu discussion on the necessity of having Catholic representation on the various programs, committees, etc. of accrediting and other educational organizations.

Mention was made of past opportunities to give Catholic representatives assignments on committees, papers, etc. that were missed because of inability to suggest properly qualified individuals on short notice. Father Stanford stated that this difficulty could be largely overcome if it were possible to keep on file with the Secretary of the

Regional Unit, a list of competent authorities drawn from all of the colleges of the regional unit, who might be willing and available to serve on committees and to prepare papers for presentation at these various educational meetings. This list could then be made available to those Catholic educators who hold offices or membership on the executive boards of various non-Catholic agencies. This suggestion was very well received by the Committee, and after some discussion as to how this list could be obtained, it was regularly moved and seconded,

That a letter be sent to the Presidents of Colleges in the Eastern region, explaining to them the need, and requesting that they cooperate in making such a list, by sending the names of any members of their staff who might be available for such purposes.

Practices of Colleges in Paying Expenses in Whole or in Part of Lay Professors Who Attend Educational Meetings

This topic was discussed, and it was suggested that where a professor had a paper to present, more of his expenses should be paid by the college than for the professor who had no paper to present.

Trends in Entrance Requirements

The tendency among some of the larger non-Catholic universities to adopt more flexible entrance requirements, especially in favor of students of special ability was noted.

Sister M. Frances made reference to a recent request of the Progressive Education group to accept students from the experimental courses that were being conducted in a number of selected secondary schools throughout the nation. In order to admit such students, exceptions would have to be made to published entrance requirements. Notre Dame College of Maryland had not accepted such students. Other members seemed to feel that the request

for such exceptions would hardly exceed a very small percentage of an entering class and that exceptions in their favor in order to cooperate in the experiment could not be interpreted as a let-down" in the standards of the cooperating institutions.

The meeting recessed for lunch at 12:50 P. M., and resumed at 2:00 P. M.

The Administration of the Examination for the Modern Language Requirement

Father Campbell outlined this problem and mentioned the growing trend to give an examination to determine the reading knowledge of at least one of the modern languages on the part of a candidate for the bachelor's degree before the beginning of the junior year. If a student in the upper two years of college is without the ability to read at least one modern language, professors in the junior and senior years are greatly handicapped by having to confine their reading assignments to an English bibliography.

Some educators seem to favor giving no credit for language taken in college, but simply require it as a tool for reading and research.

The various members of the Committee present contributed statements as to the practice in their own institutions. The subject was considered to be of sufficient interest and importance to warrant a brief paper and discussion for the annual meeting.

Offering Work for the Master's Degree

The increasing trend on the part of colleges to offer work for the master's degree was discussed. The forthcoming inquiries on this trend proposed by the Association of American Universities, and also by the Middle States Association were noted. The problem that the small college has in supplying graduate instructors and assistants in the sciences, unless there is the possibility to offer fellowships with the opportunity to obtain a master's degree was

pointed out. The disadvantage in such a plan is in encouraging the college to branch out into other fields of graduate instruction. The advantage of carrying on some graduate work in the sciences because of its stimulating effect in vitalizing undergraduate courses and for its help to the instructional staff was also considered.

In general, the trend on the part of some colleges of branching out into graduate fields when they were not properly prepared for that work would thereby injure their undergraduate work by "spreading thin" their efforts over too wide an area.

Father Dillon mentioned that his institution would not consider doing graduate work, and that he saw no need for the smaller colleges to get into the field of graduate work in a city such as New York, where they have two Catholic Universities.

Mother Dammann expressed herself as unwilling to encourage graduate work at Manhattanville, and also called attention to the unnecessary multiplication of Catholic colleges. It was noted that Catholic colleges, particularly in the South and Middle West, had increased, even during the period of depression.

The possibility of a cooperative relationship between Catholic Universities and Catholic Colleges was pointed out, whereby the adequacy of graduate work could be insured and at the same time the problem of graduate assistants could be taken care of. Perhaps some provision could be made whereby those holding fellowships in the sciences might do their graduate work in the neighboring Catholic universities while acting as graduate assistants in a Catholic college.

The problem of the small college for the proposed fifth year in Education was discussed and it was thought that this could in many cases be solved by a cooperative arrangement among neighboring colleges.

The Committee went on record with the following recommendation :

That Catholic colleges in the eastern area should be extremely cautious in entering the field of graduate work, and should attempt such instruction only when they have adequate facilities for such work and can do so without prejudice to their undergraduate instruction.

Program for the Annual Meeting

As a result of the morning and afternoon discussions, two topics seemed to offer profitable subject-matter for the annual regional meeting, which is to consist of a luncheon meeting on the Friday after Thanksgiving, to be followed by a full Saturday-morning session. These two topics are the matter of "Teachers' Annuities and Insurance" and the "Modern-Language Requirements." Choice of other topics is reserved for later. It was agreed that the Teachers' Annuity problem should be presented from the viewpoint of a lay professor. Father Gannon of Fordham University agreed to take the responsibility of suggesting the name of a lay professor to present a brief paper to open up this discussion for the regional meeting. Father Campbell of Catholic University agreed to look after the preparation of a paper on the Modern-Language Requirement.

It was agreed that the next meeting of the Committee should be held on a Sunday, at the call of the Chairman, at a place and time to be decided, if there is sufficient business to warrant such a meeting, before the next meeting of the regional unit at Atlantic City.

It was regularly moved and seconded, and unanimously passed

That the Committee offer a sincere vote of thanks to Mother Dammann and to Manhattanville College for the splendid hospitality extended to them.

The meeting adjourned at 3:16 P. M.

Respectfully submitted,

EDWARD V. STANFORD, O.S.A.,

Chairman.

REPORT OF THE MIDWEST REGIONAL UNIT

By way of introduction, may I point to the fact that unlike other regional groups, the Midwest Regional Unit of the College and University Department must hold its annual session after and not before the yearly meeting of the National Catholic Educational Association. When regional units of the College and University Department were organized it was understood that to secure obvious advantages meetings should be timed with those of their regional accrediting associations. The North Central, the accrediting agency of the Midwest group, assembles in Chicago after the Catholic Educational convenes and this report, accordingly, can present no record of the 1936-37 session of the Midwest Regional Unit.

Our conference this year is scheduled for April 7th. For two years past, meetings have been confined to a luncheon session and very little effective work could be done at so brief a gathering. In joint session, our Executive and Problems Committees decided to hold an all-day session this year at which no set papers will be read but several important topics will be discussed.

In addition to a brief business meeting and the reading of a report by the committee appointed to consider relations between Catholic Colleges and the Church-Related group of colleges, the program will include discussions of the following topics: The Organization of a Regional Unit News Service, Religious Instruction for Non-Catholics, The Place of the A.M. in Catholic Colleges, The Trivium in Freshman English, Differentiation of Technic in Upper and Lower Division Courses, Personal Sanctification.

At the April meeting last year, the Midwest Regional Unit adopted a set of by-laws and constitutions. These were designed to aid effective regional functioning and acting with the powers they conferred, the newly elected chairman of the Unit appointed an Educational Problems Committee. All this has been described in a report already

presented this afternoon so what follows is by way of supplement. A preliminary meeting of some of the members of this group was held at the Stevens Hotel that same evening. It was decided to assemble formally on November 11th and to have the chairman send out some weeks in advance of the meeting not only a statement, but a brief exposition of the agenda.

It may be noted that most of the members of this Educational Problems Committee had served together on Doctor Fitzpatrick's Accreditation Committee. The meetings of the Accreditation Committee had always been marked by frankness and the discussions were stimulating to the members of the Committee themselves. It was expected that a small group constituting the Educational Problems Committee, working together disinterestedly in the cause of Catholic education, would be able to study contemporary problems and to relate the benefits, if any, of their discussions not only to the Midwest Regional Unit, but to the entire College and University Department.

During the past year, a considerable amount of correspondence was carried on between members of the Committee so that many problems were partially settled before the meetings convened. Abridged minutes of these meetings have been sent to all the member colleges of the four regional units and have been, we trust, helpful and stimulating.

Our study has embraced a wide range of academic and administrative projects. As an example of effective action, may I point to the fact that the organization of the Library Committee by the Executive Committee of the College and University Department grew out of a discussion of the Shaw list carried on at the November meeting of the Educational Problems Committee.

Other projects which have been considered should prove illuminating, even though such discussions have not as yet resulted in any definite action. An instance in point was our discussion at the November meeting of questionnaires

and the work of propagandizing agencies in Catholic colleges and universities. You may have read the abridged minutes on this head. (Here the report included a lengthy quotation from the stenographic record at the meeting.)

The Educational Problems Committee of the Midwest Regional Unit is desirous of bringing non-accredited colleges into membership. There are 32 Catholic colleges and junior colleges of our area which do not belong to the National Catholic Educational Association. An initial effort to interest such institutions, if not in institutional membership at least in individual faculty membership, has been made and we hope that by 1938 our Unit will have grown.

The work of the Midwest Problems Committee makes it obvious, we think, that similar committees can become an effective agency to strengthen and inform the members of the units. After all, the unit organization was intended to get results and to fan into a brisker flame the small spark of vitality existing from year to year in Catholic-college cooperation. Might I recommend that not only the Southern and Western follow the example of the Eastern and Midwest Units in organizing Educational Problems Committees, but that representatives from a fairly adjacent group of colleges meet from time to time during the year to talk over their problems and to adopt action to resolve those problems.

In this way, the entire College and University Department of the National Catholic Educational Association may gather strength and become what the founders hoped it would become, a potent and united group of Catholic colleges, alert to defend the interests of Catholic education, effective to inspire individual members of the Association progressively to raise standards and to make their presence felt in the American educational world. It is regrettable that the National Catholic Educational Association has not developed that standardizing and accrediting strength which non-Catholic organizations by arrogation and pre-

scription have achieved or give promise of achieving. It is not too late to secure this solidarity, but if we are ever to become powerful it can be only by sinking our mutual suspicions and jealousies, by devoting ourselves unselfishly to the cause of the group as well as of the individual, and by practicing energetically in all intercollegiate relations what I dare call the principles of a broad and substantial academic charity.

Respectfully submitted,

SAMUEL K. WILSON, S.J.,

Chairman.

SECOND ANNUAL MEETING OF THE MIDWEST REGIONAL UNIT

A meeting of the Catholic universities and colleges of the Midwest Regional Unit was held at the Stevens Hotel, Chicago, Ill., Wednesday, April 7, 1937. Very Rev. Samuel K. Wilson, S.J., President of Loyola University, Chicago, Ill., served as chairman during the three sessions, morning, noon, and afternoon.

Representatives from 49 accredited and 20 of the non-accredited institutions of higher education in Midwest Regional Unit territory were present at the meeting. The total attendance, including non-delegates, representatives of high schools, and friends of Catholic education was approximately 200.

The following institutions were represented: Barat College, Lake Forest, Ill.; Briar Cliff Junior College, Sioux City, Iowa; Carroll College, Helena, Mont.; Catholic Junior College, Grand Rapids, Mich.; Cherokee Junior College, Cherokee, Iowa; Clarke College, Dubuque, Iowa; College of St. Benedict, St. Joseph, Minn.; College of Saint Catherine, St. Paul, Minn.; College of Saint Francis, Joliet, Ill.; College of Saint Mary, Omaha, Nebr.; College of Saint Scholastica, Duluth, Minn.; College of Saint Teresa, Winona, Minn.; College of Saint Thomas, St. Paul, Minn.; Columbia College, Dubuque, Iowa; Creighton University, Omaha, Nebr.; De Paul University, Chicago, Ill.; De Sales College, Toledo, Ohio; Dowling College, Des Moines, Iowa; Duchesne College, Omaha, Nebr.; Fontbonne College, St. Louis, Mo.; John Carroll University, Cleveland, Ohio; Loretto Heights College, Denver, Colo.; Loyola University, Chicago, Ill.; Marquette University, Milwaukee, Wis.; Mary Manse College, Toledo, Ohio; Marygrove College, Detroit, Mich.; Marymount College, Salina, Kans.; Maryville College, St. Louis, Mo.; Mount Mary College, Milwaukee, Wis.; Mount Mercy College, Cedar Rapids, Iowa; Mount St. Joseph-on-the-Ohio College, Mount St. Joseph, Ohio; Mount St. Jo-

seph's College, Hinsdale, Ill.; Mount St. Scholastica College, Atchison, Kans.; Mundelein College, Chicago, Ill.; Nazareth College, Nazareth, Mich.; Notre Dame College, South Euclid, Ohio; Ottumwa Heights College, Ottumwa, Iowa; Our Lady of Cincinnati College, Cincinnati, Ohio; Regis College, Denver, Colo.; Rockhurst College, Kansas City, Mo.; Rosary College, River Forest, Ill.; Sacred Heart Junior College, Wichita, Kans.; St. Ambrose College, Davenport, Iowa; St. Bonaventure's College, Burlington, Wis.; St. Francis Xavier College for Women, Chicago, Ill.; St. John's University, Collegeville, Minn.; St. Joseph's College, Adrian, Mich.; St. Joseph's College, Collegeville, Ind.; St. Louis University, St. Louis, Mo.; St. Mary of the Springs College, Columbus, Ohio; St. Mary-of-the-Woods College, St. Mary-of-the-Woods, Ind.; St. Mary's College, Notre Dame, Ind.; St. Mary's College, Orchard Lake, Mich.; St. Mary's College, Winona, Minn.; St. Mary's Junior College, O'Fallon, Mo.; St. Norbert College, West De Pere, Wis.; St. Procopius College, Lisle, Ill.; St. Teresa's Junior College, Kansas City, Mo.; St. Viator College, Bourbonnais, Ill.; Springfield Junior College, Springfield, Ill.; The Saint Mary College, Leavenworth, Kans.; Trinity College, Sioux City, Iowa; University of Dayton, Dayton, Ohio; University of Detroit, Detroit, Mich.; University of Notre Dame du Lac, Notre Dame, Ind.; Ursuline College, Cleveland, Ohio; Webster College, Webster Groves, Mo.; West Baden College, West Baden, Ind.; Xavier University, Cincinnati, Ohio.

The morning session opened at 10:20 o'clock.

A Committee on Nominations composed of the following members was appointed: Very Rev. Anselm M. Keefe, O.Praem., Ph.D., West De Pere, Wis., Chairman; Rev. Daniel M. O'Connell, S.J., Ph.D., Chicago, Ill.; Mr. Edward A. Fitzpatrick, Ph.D., Litt.D., LL.D., Milwaukee, Wis.; Sister M. Aloysius Molloy, A.M., Ph.D., Winona, Minn.; Sister M. Josephina, Ph.D., Dubuque, Iowa.

The report of the Committee on the Relations of Catholic Colleges to the National Conference of Church-Related Col-

leges was presented by the Chairman, Very Rev. Raphael C. McCarthy, S.J., President of Marquette University, Milwaukee, Wis. The Committee recommended that the question of affiliation to the Church-Related Colleges be left to the individual institution to solve for itself; that is, if the particular college is convinced that it can profit, it should be free to accept such membership. A lively discussion followed bearing on the advisability of Catholic groups identifying themselves with non-Catholic organizations which, in matters of vital interest, such as state aid for Catholic education, only too often take the offensive in agitating for legislative disapproval. Some present felt that every effort should be made to win the approval of such groups, particularly during a period when Catholics are seeking recognition of their just claim to public support for Catholic schools. A motion was adopted that the report of the Committee on Church-Related Colleges be accepted.

The pros and cons of the question, Shall There Be One or Two Annual Meetings of the Midwest Regional Unit? were discussed by Very Rev. Anselm M. Keefe, O.Praem., and Rev. Edward A. Fitzgerald, respectively. Lack of personnel free to attend meetings, additional cost, and failure to take advantage of the annual gathering to impress regional standardizing-agency officials were cited as reasons for not having more than one meeting annually. Too many problems for discussion at the regional or the national meeting, regional unit meeting scheduled later than the national meeting, and the need for developing a sense of unity amongst Midwest colleges were mentioned as points worth considering in favor of two meetings annually. A motion was adopted that the number of meetings be left to the discretion of the Executive Committee. A show of hands on the question was requested. Those in favor of one annual meeting were in the majority. A motion was adopted that the proposal for two annual meetings be disapproved.

"The Trivium in Freshman English," as developed in

their institutions, was outlined in detail during a 30-minute discussion by Sister Miriam Joseph, C.S.C., of St. Mary's College, Notre Dame, Ind., and Sister M. Josephina, B.V.M., of Clarke College, Dubuque, Iowa. Students taking the course show a marked improvement in English, learn "how to rescue the thought intact" while reading, and sense how language, logic, and rhetoric may complement each other.

The morning session closed with an animated discussion of the problem of satisfactory relations with representatives of state and regional educational agencies. Right Rev. Msgr. Martin A. Cone, President of St. Ambrose College, Davenport, Iowa, counseled the adoption of a conciliatory attitude claiming that we serve our interests better when we seek frequent contacts with representatives of secular agencies. Very Rev. Anselm M. Keefe, O.Praem., President of St. Norbert College, West De Pere, Wis., also counseled cooperation, showing that in seeking help from such agencies there is no danger of sacrificing principles, that in a very real sense we are caught between the upper millstone of state control and the lower millstone of Protestant prejudice, so the sensible thing to do is to foster cordial relations which, in many instances, take on the form of genuine apostolic work. He introduced statistics to show that church-related institutions of higher learning now have only one officer on North Central committees for every seven institutions, while secular and state institutions have one for every two, despite the fact that the number of institutions from either group recognized by the North Central is approximately the same. Very Rev. Albert H. Poetker, S.J., President of the University of Detroit, Detroit, Mich., outlined the program of the Michigan group now seeking state aid and stressed the advisability of all Catholic groups seeking a just allotment of the increasing educational appropriations of federal and state agencies.

The morning session adjourned at 11:50 o'clock.

Approximately one hundred and seventy persons attended the luncheon meeting held at the Stevens Hotel. Rev. Al-

phonse M. Schwitalla, S.J., President, and Dr. George Works, Secretary of the North Central Association, Chicago, Ill., President Hutchins and Professor Scott Buchanan of the University of Chicago, were present as guest of the Midwest Regional Unit. Rev. William J. McGucken, S.J., of St. Louis University, St. Louis, Mo., and Rev. Julius W. Haun, of St. Mary's College, Winona, Minn., opened the discussion of the topic, "The Integrating Principle of Catholic Higher Education." Dr. Robert M. Hutchins, President of the University of Chicago, participated in the discussion, laying special emphasis on the high duty of Catholic institutions of higher learning to preserve the philosophical tradition so as to avoid the pitfalls of extreme professionalization and opportunistic vocationalism into which so many secular institutions have stumbled.

The afternoon meeting was opened with a discussion of the topic, "The Organization of a Regional Unit News Service," by Sister M. Aloysius Molloy, A.M., Ph.D., President of the College of St. Teresa, Winona, Minn. The need for (1) current information on legislative measures affecting Catholic colleges, such as the tax-levy proposals, (2) a medium to carry to members digests of the papers and the discussions of the regional meeting, and (3) a forum for the discussion of the problems of members of the Regional Unit were enumerated as some of the reasons for advocating the organization of a press service. A motion was adopted that provided for (1) the organization of a press service to keep members of the Unit informed of educational developments, (2) the adoption of the Press Service by the College and University Department in case it should prove successful, and (3) the appointment of an editorial board by the incoming chairman, with Father Wilson as editor-in-chief.

"Religious Instruction for Non-Catholics" was discussed by Rev. R. Bakewell Morrison, S.J., of St. Louis University, St. Louis, Mo. The nature of the program, the purpose it serves, the apparent appeal it makes to the students, and

the importance of well-organized texts were stressed by the speaker in his treatment. Other speakers presented details covering similar programs at Creighton University and the University of Detroit. The general experience has been that non-Catholics welcome such instruction, that better feeling is created for the Church, and that some converts are made.

Only a few accrediting agencies are unwilling to grant credit for religion, and it should be placed on the same basis as the academic offerings of a Catholic college, in so far as credit is concerned, according to Rev. Edward A. Fitzgerald, of Columbia College, Dubuque, Iowa, who discussed the topic, "Credit for Courses in Religion."

"The Place of the A.M. in the Catholic College," a moot question because of the tremendous increase in graduate enrollments, should be viewed from the standpoint of preserving the significance of the degree through higher standards, according to Rev. Philip S. Moore, C.S.C., of the University of Notre Dame, Notre Dame, Ind.; while the advisability of Catholic colleges extending their offerings so as to attract A.M. candidates, particularly since the struggle to maintain satisfactory undergraduate programs is so arduous, was openly questioned by Dr. Francis M. Crowley, of Fordham University, New York, N. Y.

Rev. Joseph Schabert, of the College of St. Thomas, St. Paul, Minn., in discussing the topic, "Differentiation of Technique in Upper and Lower Division Courses," enumerated various steps that must be taken to develop a critical attitude in students so that ultimately they may become capable of independent thinking. Today, we do not provide sufficiently for transition, making it difficult for students to develop properly on the upper levels of instruction. The remedy is more effective guidance, directed toward more adequate recognition of the importance of differentiation.

Should Catholic colleges require students to make practical use of the means of personal sanctification? The pros and cons of this question were presented to the delegates

by Sister Mary Evangela, B.V.M., Ph.D., of St. Ambrose College, Davenport, Iowa, in the final paper of the afternoon session.

Rev. William F. Cunningham, C.S.C., Ph.D., of the University of Notre Dame du Lac, Notre Dame, Ind., presented a report on the rating of periodicals by the Catholic colleges of the Midwest Regional Unit for the Library Committee of the National Catholic Educational Association.

A motion was adopted that the speeches delivered at the noon luncheon be published in the first issue of the College Newsletter of the Midwest Regional Unit.

In presenting the report of the Committee on Nominations, Father Anselm Keefe, Chairman, indicated that a new policy had been adopted; namely, that the retiring chairman would serve as the vice-chairman during the succeeding year. The following nominations were submitted:

Chairman, Rev. Edward A. Fitzgerald, S.T.B., J.C.B., Dubuque, Iowa; Vice-Chairman, Very Rev. Samuel K. Wilson, S.J., Ph.D., Chicago, Ill.; Secretary, Sister Mary Evangela, B.V.M., Ph.D., Davenport, Iowa.

Executive Committee of the College Department: Sister M. Genevieve, R.S.M., Chicago, Ill. (One-year term); Sister M. Madeleva, C.S.C., Notre Dame, Ind.

Members of the Accrediting Committee: Sister M. Madeleva, C.S.C., Notre Dame, Ind. (1937-39); Mr. Francis M. Crowley, Ph.D., St. Louis, Mo. (1937-38).

The Chairman instructed the Secretary to cast a vote for the nominees presented by the Committee on Nominations.

A motion was approved calling for a vote of thanks to be extended to every one responsible for the organization of the program of the Midwest Regional Unit during 1936-37.

There being no further business, a motion was adopted to adjourn.

Respectfully submitted,

FRANCIS M. CROWLEY,

Secretary.

REPORT OF THE SOUTHERN REGIONAL UNIT

The second meeting of the Southern Regional Unit of the College and University Department of the National Catholic Educational Association was held at the Hotel John Marshall, Richmond, Va., Thursday, December 3, 1936. The session was opened at 12:30 P. M. by the Vice-Chairman, Sister M. Anastasia Coady, S.C.N., who presided in the absence of Rev. James A. Greeley, S.J., Chairman. The latter found it impossible to attend, due to illness.

Member institutions represented were: Belmont Abbey, Belmont, N. C.; College of the Incarnate Word, San Antonio, Tex.; Loyola University, New Orleans, La.; Mount St. Joseph Junior College, Maple Mount, Ky.; Nazareth College, Louisville, Ky.; Nazareth Junior College, Nazareth, Ky.; Our Lady of the Lake College, San Antonio, Tex.; Sacred Heart College, Louisville, Ky.; St. Agnes College, Memphis, Tenn.; St. Bernard Junior College, St. Bernard, Ala.; St. Catherine Junior College, St. Catherine, Ky.; St. Mary's Dominican College, New Orleans, La.; St. Mary's University, San Antonio, Tex.; Spring Hill College, Spring Hill, Ala.; Ursuline College, New Orleans, La.

The Chair expressed appreciation of the kindness of Rev. Francis J. Byrne, D.D., Superintendent of the Parochial Schools of the Diocese of Richmond, in making convenient arrangements for the meeting; an expression of gratitude was likewise sent to His Excellency, the Most Reverend Peter L. Ireton, D.D., for his welcome to the City of Richmond and for his blessing of the work to be done by the Unit at this meeting.

The meeting was honored by the presence of Rev. George Johnson, Ph.D., Secretary General of the National Catholic Education Association, who, at the request of the Chair, addressed the gathering.

The following business was transacted:

The minutes of the 1935 meeting, held in December, 1935, at the Brown Hotel in Louisville, were read and approved.

Rev. Andrew C. Smith, S.J., official delegate of the Southern Regional Unit to the National Convention and member of the Executive Committee of the Department of Catholic Colleges and Universities, made a brief report on the meeting of the Association and of the Department held in New York City in April, 1936.

Proper measures were taken to bring the Southern Regional Unit By-Laws into conformity with Article V, Section 2, of the By-Laws of the Southern Regional Unit, Article VIII, referring to Fees.

A motion to abolish the Article on Membership in the Unit, with particular reference to a distinction between voting and non-voting members, was not carried. In voting to retain the mentioned distinction, Catholic colleges in the South not as yet members of the National Catholic Educational Association were urged to apply for such membership as soon as possible.

It was decided to advance the day of the annual meeting to the early part of the week during which the Southern Association of Colleges meet.

The question of Living Endowment, so ably treated by the Eastern Regional Unit at its meeting in November, was brought up for discussion, but tabled for action at a later date, when the member colleges will have had more time to study the report of the Eastern Committee.

Membership in the Association of Church-Related Colleges was discussed. The general sentiment seemed to be that such membership held no particular advantages for the Catholic colleges; one instance of real service was reported, however, in the case of Kentucky colleges. No action was taken in this matter.

The large percentage of non-Catholic students in our Catholic colleges in the South provoked the question: "What methods are being used by members of the Southern Regional Unit to impart religious instruction to non-Catholic students?" Two institutions replied that they strove to influence the non-Catholic students by indirect means, such

as urging them to enroll in classes in ethics, philosophy, sociology, and similar departments that have a distinctly Catholic background; one of these institutions makes attendance at the annual student retreat obligatory, arranging to have a series of talks on the problems and philosophy of life for these students. A third institution reported that religion courses are obligatory for all students. All three institutions reported that much good was being done by these methods.

Following the recommendations of a Committee on Nominations, consisting of Rev. Cuthbert Allen, O.S.B., Mother M. Angelique, Sister M. Dominica, O.S.U., and Sister M. Vincent, O.P., with Rev. John J. Druhan, S.J., Chairman, the following officers were elected for the coming year:

Very Rev. Alfred H. Rabe, S.M., Chairman; Sister M. Anastasia Coady, S.C.N., Vice-Chairman; Brother Fred J. Junker, S.M., Secretary.

Members of the Accreditation Commission of the Department: Rev. John W. Hynes, S.J., and Sister M. Christina.

Member of the Executive Committee of the Department: Rev. Andrew C. Smith, S.J.

Respectfully submitted,

ALFRED H. RABE, S.M.,
Chairman.

REPORT OF THE WESTERN REGIONAL UNIT

The Western Unit holds its annual meeting this year during the first week of April in Spokane, Wash., in conjunction with the Convention of the Inland Empire Educational Association and the Northwest Association of Secondary and Higher Schools.

With the Right Reverend Abbot Lambert Burton, O.S.B., as chairman, on December 29, 30, 1936, the Western Unit held four meetings at the University of Santa Clara, Santa Clara, Calif., in which a number of problems, suggested by a questionnaire previously sent to the members, were proposed for discussion. The principles and practice of the member institutions were detailed by their representatives.

The topics which received most attention were:

Participation in the papers and discussions and voting of regional and other educational associations.

Non-Catholics in our schools: their influence and moral education.

Proper emphasis on the social sciences.

How much philosophy should be placed in the curriculum of pre-professional students?

Those present at said meetings were:

Right Rev. Abbot Lambert Burton, O.S.B., St. Martin's College, Lacey, Wash., Chairman; Brother Edward Bede, F.S.C., St. Mary's College, Calif.; Mr. H. S. Carroll, Dominican College, San Rafael, Calif.; Very Rev. Francis E. Corkery, S.J., President, Seattle College, Seattle, Wash.; Very Rev. Hugh M. Duce, S.J., President, Loyola University, Los Angeles, Calif.; Very Rev. Michael J. Early, C.S.C., President, University of Portland, Portland, Oreg.; Rev. Raymond T. Feely, S.J., representing San Francisco College for Women, San Francisco, Calif.; Rev. William C. Gianera, S.J., Dean, University of Santa Clara, Santa Clara, Calif.; Rev. Vincent Koppert, O.S.B., Mt. Angel College and Normal School, Mt. Angel, Oreg.; Rev. Francis J. McGarrigle, S.J., Oregon Province Dean of Studies, Portland,

Oreg.; Rev. James T. O'Dowd, Ph.D., Assistant Superintendent of Schools, San Francisco, Calif.; Rev. Frederick J. Ralph, S.J., Principal, Loyola High School, Los Angeles, Calif.; Very Rev. Harold E. Ring, S.J., President, University of San Francisco, San Francisco, Calif.; Very Rev. Leo J. Robinson, S.J., President, Gonzaga University, Spokane, Wash.; Rev. William Scandlon, C.S.C., A.M., Dean, University of Portland, Portland, Oreg.; Sister Agnes Clare, H.N., Assistant Supervisor, Holy Names Parochial Schools of California; Sister Barbara, N.D., College of Notre Dame, Belmont, Calif.; Sister M. Aloyse, H.N., Superior, Holy Names High School, Oakland, Calif.; Sister M. Austin, H.N., Dean, College of Holy Names, Oakland, Calif.; Sister M. Celestine, C.S.J., Mt. St. Mary's College, Los Angeles, Calif.; Sister M. Dolorosa, H.N., Holy Names Normal School, Spokane, Wash.; Sister M. Olivia, H.N., Provincial Director of Schools, Marylhurst, Oreg.; Sister Miriam Anna, H.N., Dean, Marylhurst College, Oreg.; Sister Rose de Lima, C.S.J., Mt. St. Mary's College, Los Angeles, Calif.; Rev. Edgar J. Taylor, S.J., Dean, Gonzaga University, Spokane, Wash.; Rev. Charles J. Walsh, S.J., Dean, Juniorate S.J., Los Gatos, Calif.; Rev. Robert Wippel, O.S.B., St. Martin's College, Lacey, Wash.

Respectfully submitted,

FRANCIS J. MCGARRIGLE, S.J.,

Secretary.

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REPORT OF THE COMMITTEE ON ACCREDITING OF COLLEGES AND UNIVERSITIES FOR THE YEAR 1936-37

During the past year, four colleges applied for admission to the Accredited List of our Association.

Data on each institution was gathered and later a visitor of the Association inspected each college. The Accrediting Committee, at its meeting during this convention, voted Sacred Heart College (Junior), Louisville, Ky., on our list of approved colleges and to defer without prejudice action on the other colleges. A certain college received a year's approval last year from this Association. Data on it was again had and a visitor from this Association inspected it. The Accrediting Committee, at its meeting during this convention, voted to retain the college on our list for another year, with reinspection during the coming school year.

The above report was accepted by the General Assembly of the Colleges. With the above addition, the total number of approved colleges becomes 119. The list follows:

LIST OF ACCREDITED COLLEGES AND UNIVERSITIES OF THE NATIONAL CATHOLIC EDUCATIONAL ASSO- CIATION, APRIL, 1937

Albertus Magnus College, New Haven, Conn.
Boston College, Chestnut Hill, Newton, Mass.
Canisius College, Buffalo, N. Y.
Catholic University of America, Washington, D. C.
Clarke College, Dubuque, Iowa.
College Misericordia, Dallas, Pa.
College of the Holy Cross, Worcester, Mass.
College of the Holy Names, Oakland, Calif.
College of Mt. St. Joseph-on-the-Ohio, Mt. St. Joseph, Ohio.
College of Mt. St. Vincent, Mt. St. Vincent-on-Hudson, N. Y.
College of New Rochelle, New Rochelle, N. Y.
College of Notre Dame of Maryland, Baltimore, Md.
College of Our Lady of the Elms, Chicopee, Mass.
College of the Sacred Heart, Manhattanville, New York, N. Y.
College of St. Catherine, St. Paul, Minn.
College of St. Elizabeth, Convent Station, N. J.

College of St. Francis, Joliet, Ill.
College of St. Scholastica, Duluth, Minn.
College of St. Teresa, Winona, Minn.
College of St. Thomas, St. Paul, Minn.
Columbia College, Dubuque, Iowa.
Creighton University, Omaha, Nebr.
De Paul University, Chicago, Ill.
Dominican College, San Rafael, Calif.
Duchesne College, Omaha, Nebr.
Duquesne University, Pittsburgh, Pa.
D'Youville College, Buffalo, N. Y.
Emanuel College, Boston, Mass.
Fontbonne College, St. Louis, Mo.
Fordham University, New York, N. Y.
Georgetown University, Washington, D. C.
Georgiancourt College, Lakewood, N. J.
Gonzaga University, Spokane, Wash.
Good Counsel College, White Plains, N. Y.
Immaculata College, Immaculata, Pa.
Immaculate Heart College, Hollywood, Calif.
Incarnate Word College, San Antonio, Tex.
John Carroll University, Cleveland, Ohio.
Loretto Heights College, Denver, Colo.
Loyola College, Baltimore, Md.
Loyola University, Chicago, Ill.
Loyola University, Los Angeles, Calif.
Loyola University, New Orleans, La.
Manhattan College, New York, N. Y.
Marquette University, Milwaukee, Wis.
Marygrove College, Detroit, Mich.
Marylhurst College, Oswego, Oreg.
Mary Manse College, Toledo, Ohio.
Marymount College, Salina, Kans.
Marywood College, Scranton, Pa.
Mercyhurst College, Erie, Pa.
Mt. Mary College, Milwaukee, Wis.
Mt. St. Joseph's College, Chestnut Hill, Philadelphia, Pa.
Mt. St. Mary's College, Emmitsburg, Md.
Mt. St. Scholastica's College, Atchison, Kans.
Mundelein College for Women, Chicago, Ill.
Nazareth College, Louisville, Ky.
Nazareth College, Nazareth, Mich.
Nazareth College of Rochester, Rochester, N. Y.
Niagara University, Niagara Falls, N. Y.

Notre Dame College, South Euclid, Ohio.
Our Lady of the Lake College for Women, San Antonio, Tex.
Providence College, Providence, R. I.
Regis College, Denver, Colo.
Regis College, Weston, Mass.
Rockhurst College, Kansas City, Mo.
Rosary College, River Forest, Ill.
Rosemont College of the Holy Child Jesus, Rosemont, Pa.
St. Ambrose College, Davenport, Iowa.
St. Anselm's College, Manchester, N. H.
St. Benedict's College, Atchison, Kans.
St. Benedict's College, St. Joseph, Minn.
St. Bonaventure's College, St. Bonaventure, N. Y.
St. Edward's University, Austin, Tex.
St. Francis College, Brooklyn, N. Y.
St. Francis College, Loretto, Pa.
St. John's College, Brooklyn, N. Y.
St. John's University, Collegeville, Minn.
St. Joseph's College, Adrian, Mich.
St. Joseph College for Women, Brooklyn, N. Y.
St. Joseph's College, Emmitsburg, Md.
St. Joseph's College, Philadelphia, Pa.
St. Louis University, St. Louis, Mo.
St. Mary College, Leavenworth, Kans.
St. Mary's College, Notre Dame, Ind.
St. Mary's College, St. Mary's College P. O., Contra Costa County, California.
St. Mary's College, Winona, Minn.
St. Mary of the Springs College, Columbus, Ohio.
St. Mary-of-the-Woods College, St. Mary-of-the-Woods, Ind.
St. Mary's University, San Antonio, Tex.
St. Norbert College, West De Pere, Wis.
St. Peter's College, Jersey City, N. J.
St. Viator College, Bourbonnais, Ill.
St. Vincent College, Latrobe, Pa.
St. Xavier College for Women, Chicago, Ill.
San Francisco College for Women, San Francisco, Calif.
Seattle College, Seattle, Wash.
Seton Hall College, South Orange, N. J.
Seton Hill College, Greensburg, Pa.
Spring Hill College, Spring Hill, Ala.
Trinity College, Washington, D. C.
University of Dayton, Dayton, Ohio.
University of Detroit, Detroit, Mich.

University of Notre Dame du Lac, Notre Dame, Ind.

University of Portland, Portland, Oreg.

University of San Francisco, San Francisco, Calif.

University of Santa Clara, Santa Clara, Calif.

*Ursuline College, New Orleans, La.

Ursuline College for Women, Cleveland, Ohio.

Villa Maria College, Erie, Pa.

Villanova College, Villanova, Pa.

Webster College, Webster Groves, Mo.

Xavier University, Cincinnati, Ohio.

Xavier University, New Orleans, La.

Junior Colleges

Catholic Junior College, Grand Rapids, Mich.

College of Great Falls, Great Falls, Mont.

Ottumwa Heights College, Ottumwa, Iowa.

Sacred Heart College, Louisville, Ky.

St. Mary's College, Orchard Lake, Mich.

* Reinspection, 1937-38.

LIST OF CATHOLIC PROFESSIONAL SCHOOLS ACCREDITED BY THEIR RESPECTIVE NATIONAL ORGANIZATIONS

Architecture—Members of the Association of Collegiate Schools of Architecture: Catholic University, Notre Dame.

Business—Member of the American Association of Collegiate Schools of Business: Marquette.

Dentistry—Designated as Class A by the Dental Educational Council of America: Creighton, Georgetown, Loyola (New Orleans), St. Louis, Marquette, Loyola University (Chicago).

Journalism—Member of the American Association of Schools and Departments of Journalism: Marquette.

Law—Approved by the American Bar Association: Boston College, Catholic University, Creighton, De Paul (Chicago), Detroit, Fordham, Georgetown, Loyola (Chicago), Loyola (Los Angeles), Loyola (New Orleans), Marquette, Notre Dame, St. Louis, University of San Francisco.

Library Science—Accredited by the American Library Association: College of St. Catherine, St. Paul.

Medicine—Designated as Class A by the Council on Medical Education and Hospitals of the American Hospital Association; also Members of the Association of American Medical Colleges: Creighton, Georgetown, Loyola (Chicago), Marquette, St. Louis.

Music—Members of the National Association of Schools of Music:

De Paul (Chicago), Loyola (New Orleans), Our Lady of the Lake College (San Antonio), Incarnate Word College (San Antonio).

Pharmacy—Members of the American Association of Colleges of Pharmacy: Creighton, Duquesne, Loyola (New Orleans), Notre Dame, Xavier (New Orleans).

Social Work—Members of the American Association of Schools of Social Work: Fordham, Loyola (Chicago), St. Louis.

Respectfully submitted,

DANIEL M. O'CONNELL, S.J.,

Secretary.

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PAPERS

COLLEGE ACCOUNTING AND REPORTING

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I am deeply appreciative of the honor and privilege of appearing before this distinguished assembly. I can also give assurance that the American Council on Education considers it a privilege to be asked to share in the responsibility for the program of this session. It is noteworthy that the Association has seen fit to assign a full day of its general sessions to the discussion of accounting and other financial problems. The importance of finance in college and university administration hardly can be overemphasized. Before there can be teaching or research, there must be financial support and, though finance is in itself purely incidental to the major purposes of an educational institution, it embraces the hopes and achievements both institutional and personal of every organization.

If the financial administration is to be effective, it must be efficient and dependable. Educational institutions, whether public or private, have placed upon them a variety of obligations. They are trustees, operators, and owners all in one. Each of these types of obligation involves a different kind of responsibility and accountability all of which must be recognized in the financial procedure.

To make the financial administration effective, suitable tools and procedures must be provided. These include: (a) the budget, (b) the accounting system, and (c) the financial reports. We are prone to underestimate the importance of good accounting. Many institutional administrators are without interest in it; yet we cannot get along without it and if it is to serve properly it must function in a compre-

hensive, accurate, and expeditious manner. Financial accounts and the reports prepared from them constitute the basis for decisions of vital consequence. For that reason, they must be complete and accurate and in such form as to produce the information needed for proper management. Simplicity is not the only goal. Completeness is even more important.

This is an age of emphasis on financial accountability and publicity for both private and public undertakings. Colleges have an enviable record in this respect, but further improvement and progress are possible. The colleges should bring about that progress themselves and not have it put upon them from the outside. The responsibility for this rests primarily upon the officers responsible for financial administration.

Up to a few years ago, there existed comparatively little in the way of standards of procedure in college and university accounting and reporting. Some good systems could be found but the general level was low. Little uniformity existed among various institutions and there was the greatest possible variety in form and terminology of reports. Because of these facts and as a result of a suggestion from the United States Office of Education, the National Committee on Standard Reports was organized. The purpose of the Committee was to formulate principles of accounting and reporting and secure their acceptance. It was fortunate in securing substantial financial support from the General Education Board, through which it was able to carry out its work in a thorough and creditable manner.

Its program of work included:

First, a careful analysis of existing methods in institutional accounting and reporting.

Second, the development of preliminary suggested forms and procedures which were published in various bulletins from time to time.

Third, the wide circulation of these bulletins among in-

stitutional officers, public accountants, and other interested persons.

Fourth, the study of criticisms, suggestions, and experiences relating to the preliminary recommendation.

Lastly, the preparation and publication of the revised, consolidated final report.

Its final recommendations are contained in a volume, entitled "Financial Reports for Colleges and Universities," published by the University of Chicago Press, a copy of which was sent gratis by the Committee to every college and university in the country.

The Committee faced many problems in its study. Not only is there a wide variation in existing procedure, but there is a wide variety of institutions. There is also a wide variety of control and there are many existing regulations of a conflicting character. The major task of the Committee was to coordinate these different situations as far as possible. In this effort it seems to have been highly successful since the system recommended by it has been found adaptable to institutions of all types and sizes. A few references to institutions of varied size, character, and locality indicate the results in this respect:

Large public institutions

Minnesota, Iowa, Michigan, Virginia, Texas.

Large private institutions

Cornell, Northwestern, Southern California.

Smaller public institutions

Tennessee, Florida, Montana, Oklahoma.

Smaller private institutions

Princeton, Amherst, Lawrence, Davidson.

Included in the mimeographed material placed in your hands also are some other selected examples of institutions following this procedure. The classification recommended by the Committee has been adopted by the United States Office of Education, by the North Central Association, and by a number of state departments of education. The particular problem before us today is to indicate the applica-

bility of the National Committee proposals to Catholic institutions.

The Committee did not concern itself with details of bookkeeping procedure. Good bookkeeping records are necessary, but it is not a matter of importance as to the size of ledger sheets or as to whether the books are kept with pen and ink or on machines. These are local problems. The important considerations are that the accounts are set up in accordance with correct principles and that they furnish the information that is needed of them.

Accordingly, the Committee applied its efforts to the development of principles, terminology, and classification. It is upon these foundations that a sound system of bookkeeping and financial reporting can be constructed. A series of 24 basic principles is presented in the Committee's final report. They deal with such subjects as the classification of funds, the valuation of assets, methods of accounting for income and expenditures, and other important matters.

The first and major principle is "The accounts should be classified in balanced fund groups and this arrangement should be followed in the balance sheet." College finance centers about the subject of funds and a discussion of college accounting is mainly concerned with problems relating thereto. A fund, as defined by the National Committee, is a sum of money or other resources, set aside for the purpose of carrying on specific activities or attaining certain objects in accordance with special regulations, restrictions, or limitations. A fund, therefore, is a financial entity and the accounting for it involves all accounts and assets, liabilities, income, expenditures and proprietorship necessary to set forth its operation and condition. The different kinds of funds carry different obligations and it is possible to classify the various funds of a college in certain groups each of which includes all funds of a similar character.

The first essential of an adequate accounting system is a general ledger. This record is the heart of the accounting system and all accounts are kept in it or are controlled by it.

All transactions are recorded in it either individually or in summary.

The general ledger should be subdivided by fund groups and each group consist of a complete set of accounts balanced within itself, separately from the other groups. Each group contains all accounts necessary to show the condition and operations of the fund which it comprises.

The arrangement of the fund groups in the ledger and in the balance sheet is optional. The Committee has followed the plan of putting the most liquid funds first and the least liquid last. In this arrangement, current general funds would appear first and plant assets last. It has also followed the arrangement of stating the most liquid assets first in each fund group and least liquid last. This means that in each fund cash would be the first account to be found. It means also that the cash of an institution is actually subdivided in accounts among various funds, thus indicating the amount on hand belonging to current funds, endowment funds, loan funds, etc. separately.

Following this arrangement the first group of funds to be mentioned is current funds. This group includes all funds which are expendable for the operation of the institution. Such funds are of two classes: (a) General funds which constitute the unrestricted expendable funds of the institution; (b) restricted funds which include all funds expendable for designated current purposes. Funds designated for plant additions should be included under plant funds.

Restricted funds should be segregated from the general-fund group. The danger of not doing this is that cash belonging to restricted funds will be used for general purposes and the institution may find itself unable to replace it when needed for the specific purpose for which it was received.

Accounts of income and expenditure fall under the current-funds group. The classification of income and expenditures should be the same in the budget, the accounting sys-

tem, and the financial reports. These records should constitute a continuous cycle of financial information based on the same classification. A uniform classification of income by source is suggested in the Committee report. It first breaks down income under (a) educational and general such as student fees, endowment income, gifts, etc., (b) auxiliary enterprises including residence halls, dining halls, book stores, and other quasi-business enterprises, and (c) other non-educational income, such as income to be applied to scholarships or to annuity funds.

Expenditures should be classified in a similar manner and under the educational and general group the classification should cover (a) general administration, (b) instructional departments, (c) organized research; that is, separate divisions devoted exclusively to research if any such activities exist, (d) extension, which covers class work and lecture work done away from the main campus, (e) libraries, and (f) physical plant operation and maintenance which includes the expense of current upkeep of buildings and grounds and power plant.

In addition to these classifications, it is desirable to maintain a uniform classification of expenditures by object so as to show the expenditures of each department for salaries, supplies and materials, equipment and other purposes.

The classifications suggested by the Committee are comprehensive in character and designed to cover a wide range of situations. Many institutions will find items in the classifications which do not apply to them. Such items should be omitted. Others will find it necessary to add certain items. In reporting income and expenditures, the operations of restricted funds should be included in the financial statements so that the entire picture of income and expenditure appears in the statements. There is also the question as to whether the cash or the accrual basis may be used. Under the cash basis, an item is considered income when it is received in cash and an item is entered as an expenditure only when it is paid. This plan is frequently sat-

isfactory in a small institution provided that its operations are kept up-to-date and the amounts received and disbursed really represent a true picture of its condition. A statement of income on a cash basis should not include any items which are not income; for example, money borrowed would not be included as income. On the accrual basis, an item is set up as income when it becomes due or when a bill is rendered, and is entered as an expenditure when the bill becomes payable, regardless as to when it is paid. Larger institutions usually find it essential to keep their accounts to some extent at least on the accrual basis.

Accounting for income and expenditures also involves the question of budgetary control. Every institution should have a budget prepared and adopted in advance, covering its anticipated operations for a fiscal period. Provision should be made for checking current income and expenditures against the budget. The best method of doing this is to make the budget a part of the general accounting system, carrying the budget estimates of income and expenditures as a part of the system and entering over against those estimates the actual income and actual expenditures. An alternate method is to make the budget control an auxiliary matter. Both methods are carefully explained in Chapter VII of the Committee volume. Another closely-related problem is the question of encumbrances for outstanding orders. Budget control, to be fully effective, must take account of every obligation from the time it is incurred through the placing of an order or contract. No such commitment should be made unless it is provided for in the budget. Only by the exercise of this control can there be a guarantee of a balanced budget at all times.

In Catholic institutions, certain special problems relating to accounting for income and expenditures are presented. They include the following:

- (1) Service rendered to the institution for which cash compensation is not paid. For purposes of comparison

among institutions and for securing total instructional cost, this service should be recognized in the accounts and reports at a fair value in accordance with the amount paid for such service in institutions where cash compensation prevails.

(2) Distinction between the operations of the college proper and the operations of the house, community, or other living unit. This situation requires a segregation of the accounts of the two activities in such a way as to show the true income and expense of both. For this purpose the college should be charged with teaching services rendered it by the community or order and this service should appear as income of the house or community. The community should make appropriations to the college, which should appear as income of the college. The services rendered to the college by members of the order or community should be entered as expense of the college. In this way, an accurate accounting of the operations of the living unit and the college respectively are made possible.

A study of these problems was made in 1933 by Rev. Charles Aziere at St. Benedict's College, Atchison, Kans., under my supervision. The results of this study were published in a bulletin, entitled "Accounting for Catholic Institutions of Higher Education," by the National Benedictine Educational Association. Father Aziere reached the conclusion that the accounts of the college should be kept in such a way as to show the complete income of the college, whether received in cash or whether provided in the form of service. They should show the true expense of the college, whether that expense is paid out in cash or whether it consists of services which are not considered paid for.

The accounts of the house or community should show the true income of this operation, including the value of services rendered by its members to the college which is not paid for in cash. The expense accounts of the house or community should show the complete cost of operation of this unit.

While these procedures involve some additional book-keeping, they result in records and reports which reveal the true results and true conditions and make possible comparisons with other dissimilar institutions as well as an accounting which corresponds to accepted standards and meets the needs of accrediting agencies.

The next group of funds to be mentioned is the loan-fund group. In this group are included all funds, the principal of which is to be used for lending to students or others. The growing importance of this class of funds led the Committee to recommend it as a separate group. The accounts should include cash, temporary investments of unloaned cash and notes representing loans made out of the funds. On the other side of the balance sheet would appear the principal accounts of funds used in this manner. If a fund is established of which only the income is to be loaned, then the principal fund would appear in the endowment group and the income portion only in the loan-fund group.

The next group of funds and one of great importance is the endowment-fund group. An endowment fund as defined first by Trevor Arnett and later by the Committee is a fund, the principal of which shall be maintained inviolate, the income of which alone may be used. The necessity of segregation and carefully accounting for endowment funds cannot be overemphasized. There is no half-way point in the management and accounting of such funds. They should be kept at all times strictly separate from all other funds and should not be merged in any way or hypothecated for any purpose other than to be invested to produce income.

A distinction should be made between funds designated for endowment by outside parties or agencies and funds which are placed in the endowment group by the institution itself. The latter funds should be described as funds temporarily functioning as endowment since the institution has the power to withdraw its funds if it so desires, a power

which it does not have with respect to endowment funds proper.

There are many problems relating to the management of endowment funds which are of great importance and interest, but which time does not permit us to discuss here. The Committee volume as well as bulletins of the Financial Advisory Service offer much helpful aid on these matters.

In this connection, a problem peculiar to Catholic institutions is presented with respect to an evaluation of contributed service in terms of a capitalized value. This may be spoken of as a "living endowment." A similar problem presents itself in state institutions as compared with endowed institutions with respect to the capitalized value of annual appropriations from the state. While such computations are of value from a statistical standpoint, the writer is not convinced that it is desirable to bring them into the financial accounts of the institution in the way that it is desirable to incorporate the current or annual value of services rendered and received; however, the matter is one which suggests interesting possibilities of discussion. This matter will have further discussion in these sessions.

If an institution has funds subject to annuity agreements, these funds should be accounted for in a manner similar to endowment funds and, if the amount is considerable, should be in a separate section of the accounts and balance-sheet statement.

The other principal group of funds represents those which are designated to be expended for additions to the physical plant of the institution including buildings, grounds, and equipment. These funds should be accounted for in two divisions: (1) Funds which have been received or set aside for such purposes through gifts or appropriations, but which have not been expended; (2) the fixed assets of the institution in the form of land, buildings, and equipment, which represent funds already expended for these purposes. The inclusion of fixed assets in the accounts and financial

reports of an institution is desirable both from the standpoint of a record of what has been expended and from the standpoint of an inventory control over property. Every institution should have a record of all property which it owns and should check that record periodically against the property. We are prone to be meticulous about our accounting for cash, but after cash is invested in other forms of property forget all about it.

So far we have concerned ourselves mainly with the classification of accounts from a bookkeeping standpoint. The real purpose of such records, however, is to produce information which will be used in guiding the finances of an institution. To make this information useful, regular financial reports are required. The form and content of the bookkeeping should be of such nature as to produce the information needed for financial reports with the greatest ease and in the most satisfactory form.

Financial reports serve a variety of purposes. Some of them are internal; some of them external. Internal reports are needed monthly or at least quarterly to show the progress of the budget and the present status of the budget. In them, actual income and expenditures should be contrasted with budget estimates.

Every institution should prepare an annual financial report. Whether this report is published or otherwise issued to persons outside the institution is a matter for the institution to decide, although many institutions are finding it valuable to issue such reports and distribute them to interested persons. It is my belief that Catholic institutions would do well to modify the restrictions which generally they have held on these matters in the past and make financial information concerning their operations available to other institutions.

Irrespective as to whether an annual financial report is to be made public, it should include certain information as recommended by the National Committee. There should

be a balance sheet properly subdivided by funds, showing the financial condition of the institution. There should be statements of income and expenditure properly classified as already described. There also must be statements of changes in the various funds during the year. Model forms for such statements are presented in the Committee volume and if the books are set up in the right manner the preparation of these statements is a comparatively simple task.

A financial officer should not content himself with the mere preparation and transmittal of financial statements. He should incorporate with those statements condensed summaries, charts, and other explanatory material which will make the data clear to administrators and others who must depend upon the financial report for guidance. The usefulness of a financial report is tremendously enhanced by auxiliary explanations of this kind.

The work of the National Committee on Standard Reports for Institutions of Higher Education and the Financial Advisory Service is entirely cooperative in character. There is nothing mandatory in what is here recommended. The proposals represent composite opinions based upon what are believed to be sound principles of procedure. They are intended to set standards which institutions may apply to the extent useful and practicable.

Problems of college accounting are not merely a matter of bookkeeping. Just any old kind of a record no longer suffices. The records must be of such nature that they will produce readily, accurately, and promptly information that is needed for administrative uses. It is easy to follow old procedures and lines of least resistance rather than to keep up with current progress in such matters; however, good results cannot be secured by that kind of practice.

In the past, college accounting has suffered because of lack of accepted standards and principles. College officers have been subject to the personal ideas of public accountants, educational agencies, and others. The work of the

National Committee sets a standard which constitutes a defense against irrational and changeable ideas. Great advantage results from following a system which is worked out through a thorough and comprehensive study by persons who are able to see and understand the needs involved.

Uniformity in college accounting and reporting does not relate to the style of ledgers or to the manner in which the records are kept. It applies to the general classifications and to the forms of financial statements. In these matters there is distinct advantage in reasonable general uniformity. Executive officers and governing boards become familiar with standard forms and classifications and are able to more readily understand the financial statements when such standard classifications are followed. Statistical statements required by outside bodies are more readily compiled when uniform classifications are made use of. Comparisons between institutions become more readily possible. In these ways both the institution itself and higher education at large are served by general uniformity in accounts and reports.

I commend, without hesitation or reservation, the recommendations of the National Committee on Standard Reports to your serious consideration. These recommendations are the result of thorough and extended study. They have been tried by every type and size of higher educational institution. They have been found applicable to every variety of condition. I commend them to your serious and favorable consideration knowing that they represent not only the best that has yet been proposed in this phase of financial administration, but a thoroughly workable, practicable, and serviceable program.

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METHODS AND PROCEDURE IN FINANCIAL REPORTS

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My assignment is to describe how the recommendations of the National Committee on Uniform Reports for Institutions of Higher Education were given practical effect in a Catholic institution.

It is my understanding that the deliberations of the National Catholic Educational Association have been devoted chiefly to matters of academic importance, and that occasions have been rare indeed when financial topics have been placed on the program, particularly questions of reporting and accounting. Academic work is, of course, of the first and highest importance, the only reason in fact for the existence of an educational institution. The academic administrative and teaching staff might be compared with the passengers on a large ocean liner, without implying that they enjoy any such luxuries. As long as the ship proceeds smoothly, the deck stewards look after their comforts, the room stewards tidy their rooms, and the dining stewards provide tempting dishes, the passengers are little concerned with the vast organization that is responsible for the smooth operation of the ship. So it is on the modern college campus. As long as the deans and the teachers have their daily needs furnished them they are little concerned with the effort and energy required to keep that plant running efficiently. This is as it should be, as the business departments are established for the purpose of rendering the service necessary for carrying on instruction and research. As the large ship requires a crew member for every passenger, so the modern university requires a service employee for nearly every teacher. This has called for exceptional ad-

ministrative ability in gathering together an efficient service organization when the rather slender resources available are not attractive or impressive.

No institution can endure unless it is built on a secure financial foundation. The president of one of our large eastern universities recently stated that he attributed most of his success to the fact that he and his business officer always had the door open between their offices and that most of the time they were free to exchange views. It has been proved time and time again that the most successful institutions are those in which this close contact between the president and the financial officer is maintained. The president of a most successful eastern university recently told me that he considered the brief, daily conference with his Treasurer one of his most important routine duties. It would hardly seem necessary to mention this were it not for the fact that the procedure is so seldom observed in many institutions.

If this be true, then the Treasurer or Controller should organize his facts and present his reports and statements in such intelligible fashion and in such language that they may be clearly understood and interpreted by the president. This will conserve the president's time and enable him to govern the institution to the greatest advantage. There must be this systematic and sympathetic understanding between these two officials if success is to be achieved. The president must not look upon the financial officer simply as the man who is supposed to get all the headaches caused by decreasing income and increasing expenditures. The president and the financial officer must work together to keep the treasury stocked for all the demands that are made upon it.

Experience has shown, that, in the university and college-field, standardization or uniformity in methods of accounting or reporting are just as desirable as in the railroad and public-utility fields, or other lines of business. Univer-

sity accounting is a specialized field distinct from commercial. About ten years ago, I attended a joint meeting of the business officers representing the large endowed teaching institutions of the East, and the state universities of the Middle West. At a round-table conference, which produced a rather warm discussion, it was decided that there was little common ground on which these two types of institutions could draw up uniform reports. Less than three years later, however, the suggestion for the formation of a committee composed of the various sectional groups was proposed by Doctor Klein, then of the United States Office of Education, now a professor at Ohio State University. He reminded us, in the words of an old-time American humorist, Josh Billings, that "You'd better know less than know so many things that ain't so!"

The National Committee on Standard Reports for Institutions of Higher Education came into existence shortly thereafter. I had an opportunity to observe at first hand the initial labors of that Committee. They gathered reports from all over the country, and it was impossible to find two reports that looked anything alike. The possibility of bringing uniformity out of this chaos seemed very remote. The Committee persevered and gained new friends every day. Several hundred institutions are now following the recommendations of that Committee, and more are joining each year. Two of the largest and oldest endowed institutions are about to enter the ranks. In a comparatively few years, a remarkable change has taken place. We know that educational theories are prone to change as often as styles change in women's apparel. It is my opinion, however, that the work of the National Committee is no passing fashion, but a splendid achievement that will grow more valuable with the years.

The National Committee has completed its work and rendered its final report. It does not suggest that this report is the last word on the subject, but is a good beginning.

Our Catholic institutions have many problems which differ from those of other institutions. What we need to do is to study these problems, agree among ourselves, as far as practicable, as to how they should be solved, and present our results as the general opinion of the entire Catholic group. This applies particularly to our problem of living endowment. If we have a united plan and a solution, other organizations will respect it and accept it.

Why, you may ask, are annual reports necessary? Does any one ever read them? Most trustees probably glance at them and throw them aside. They may even look to see if the assets have increased, assuming that an increase in that figure indicates progress. Other officials may read a little further, but probably only a casual reading at best. Professors very likely look for the surplus figure, if any, as an indication of their prospects for an increase in salary or the purchase of some desired equipment. These conditions being so, there must be some need for changing our methods and presenting our facts in a different way.

Let us consider what are the chief purposes of financial reports:

First. For administrative control and to preserve the financial history of the institution. If all the essential schedules are prepared, these reports will prove invaluable in future years. The Catholic University of America has published a complete annual financial report since the first year of its existence, and a complete monthly report for its Board of Trustees. The monthly comparative report is of great assistance in bringing to attention items which should be watched in the day-to-day control of the budget.

Second. To exchange these reports with other institutions, so that we may compare our own operations with those of others. We exchange with some 150 non-Catholic institutions, and would like very much to exchange with some of our Catholic universities and colleges. We have also exchanged our auditor's reports, on a loan basis, and

have obtained some very valuable suggestions and ideas. I would like to emphasize very much the importance of exchanging reports. I can assure you that the information you receive in return will prove of great value to you, and the information you give will do no harm to your institution.

Third. For making public the results of our operations, and for reporting to trustees and other authorities on the trusteeship of funds. Trustees may use these reports as the basis for formulating and improving the financial program.

Fourth. We send copies of our reports to benefactors. They like to see that their benefactions are remembered. If they are business men, they will appreciate reading financial statements showing the progress that the institution is making.

Fifth. Last, but not least important, come the State authorities, and the various regional and national accrediting associations. If, by their objective standards, the strong colleges are to be separated from the weak ones, we must know how and where to make improvements. In this connection, I might mention that the financial reporting of a number of accrediting associations is based on the findings of the National Committee. As a matter of fact, there is a movement to require that reports *must* be submitted according to these findings. The United States Office of Education is now asking for much information in this form, and we hope for still further cooperation.

I think it would be desirable at this point to discuss the two main forms of financial statements, and to explain to you what we found it necessary to do in order to bring them in line with the recommendations of the National Committee. These two forms are the balance sheet and the income and expense statement. We began, naturally, with the balance sheet. This we divided into three sections: Plant, Endowment and Other Non-Expendable Funds, and Current or Operating Funds. We had no loan or agency funds.

First, we separated all the plant items. We listed all the various donations for land, buildings, and equipment, and offset these by the amounts we had spent for the construction and equipment of the plant. In a separate section of the plant funds, we listed unexpended donations for new buildings, and corresponding assets on hand for the purpose.

Next we separated all endowment funds. We made a complete study of the history of all endowments for chairs, scholarships, libraries, and other foundations. We compiled this information, in great detail, including all dates, amounts, and essential facts that were obtainable from correspondence and documents. We particularly endeavored to make certain that all conditions of the gift were being observed. It is probable that state laws vary considerably as they relate to charitable trusts. There is quite a legal distinction between charitable trusts and regular trusts, and different attorneys would probably disagree on an interpretation of the same gift. As a rule, however, it should not be difficult to distinguish between endowment for general purposes and endowment for specific purposes. These two classes should be set up in separate groups. Funds temporarily functioning as endowment should be placed in another separate group under endowment funds. Serious complications may result if funds not definitely given as endowments are included with the permanent funds. Funds given on condition that an annuity shall be paid during the life of a donor should also be kept entirely separate from endowment funds, and shown under the general heading of "Endowment and Other Non-Expendable Funds."

On the subject of endowment, I do not think the splendid definition of Mr. Trevor Arnett, former President of the General Education Board, can be repeated too often, and I quote from it:

"College endowment is a fund, the principal of which is invested and kept inviolate and only the income used for the general support of the college, or for some

specific object in connection with it. The fund thus established is sacred and should not be touched or encroached upon for any object whatsoever; its income alone is available. Unless this fundamental fact is understood and respected, the endowed college is built upon an insecure foundation. A college has no right, moral or legal, to 'borrow' from its endowment, to hypothecate endowment securities, to 'invest' endowment in college buildings and equipment, or in fact, to do anything with endowment except to invest it so that it will produce a certain and steady income."

Some institutions have disagreed with Mr. Arnett. I am not familiar with the state laws, but I would like to quote for you the Federal Statute relating to the District of Columbia:

"In case any donation, devise, or bequest shall be made for particular purposes, in accordance with the designs of the institutions, and the corporation shall accept the same, such donation, devise, or bequest shall be applied in conformity with the express condition of the donor or devisor.

"In case any such corporation shall at any time violate or fail to comply with any of the preceding provisions, upon complaint being made to the Supreme Court of the District a writ of *quo warranto* shall issue, and the District Attorney of the United States shall prosecute in behalf of the people for a forfeiture of all rights and privileges secured by this sub-chapter to such corporation."

Similar statutes, no doubt, have been passed by most states.

I assume that most institutions keep an exact record not only of the principal, but of the income of their funds. I recently had a conference with a very distinguished lawyer in Washington, who contended that the institution was under the obligation of keeping each fund separately invested and had no right to mix even 5 cents of one fund with that of another. I do not quite share his views. Many large institutions have pooled investments in what is known as the consolidated endowment fund. I know of no legal

entanglements that have resulted, and the advantages are obvious. I quote from the latest published report of New York University, which explains not only their procedure, but the reasons:

"The principal of the following funds is held permanently in trust by the University, and only the income applied to the specific purposes named. To render impossible the loss of any fund through the failure of a specific investment or a temporary suspension of income, to avoid carrying uninvested small balances in amounts not adapted for investment, and to give all funds equality of treatment, the investment of these funds is made as for a single fund under the title 'Consolidated Endowment Investment,' and the funds share pro rata in the income therefrom. * * * All funds so invested share pro rata in the increment of the principal of the fund. * * * The University also accepts and holds to maturity, as special trust investments, gifts of securities. It also invests funds in specific securities at the direction of donors, and at their risks."

That quotation seems to express very completely the general procedure that is usually followed in the large endowed institutions.

The Current-Funds section presented little difficulty, as the other two sections had been studied very thoroughly. This section, however, should be divided into two parts, one for funds and reserves specifically designated as to purpose, and the other for general operating funds and those without any specific purpose attached, including surplus or deficit account.

The accounting system at the Catholic University of America was changed at the beginning of the fiscal year, July 1, 1930. At that time the principal suggestions of the National Committee on Standard Reports were accepted.

Before any accounting system in any line of endeavor is changed, the evidence in favor of and against the change must be carefully weighed and considered. The advantages

of a uniform system are so evident that I do not think it necessary to go into them at this time. The disadvantages of installing a standard system are the same that accompany any change. It is going to entail a certain amount of expense, considerable trouble and difficulty. Are you reasonably certain that in the end you will have a better accounting system than when you started? I think one of the main tests of any standard system is: Is it elastic? Can it be adapted to the small as well as the large institution? In other words, an institution should not be made to conform to an accounting system, but, rather the system should be made, adjusted, and adapted to its particular needs. After we were convinced that the change would be beneficial to us, we did considerable preliminary work before we installed the new system. When we had satisfied ourselves that our methods were correct, we went ahead.

Our first job was to revise the balance sheet. For a number of years we had not been satisfied that the balance sheet we had been using properly reflected the condition of the University. Our first sectional balance sheet was prepared in 1925, but we could not convince the public auditors that it was the answer to our needs. It was only through the influence of the work of the National Committee that we finally decided upon its adoption. It is important to balance the various sections such as Plant Funds, Endowment and Other Non-Expendable Funds, Agency, Loan, and Current Operating Funds, as recommended by the National Committee, in order to present the proper picture. Our old balance sheet contained no such logical grouping of assets, liabilities, and capital. As an example of one of our problems, we had invested a great deal more in plant than we had received as donations for plant purposes. Several generous benefactors had been unable to do as much as they anticipated. Our assets, however, exceeded our liabilities and we showed a capital account (or surplus) of nearly a million dollars. This gave the wrong impression and many

thought we were rolling in wealth. To prepare a sectional balance sheet as recommended by the National Committee we made an entry bringing our Endowment Assets back to their original figure, and in agreement with our Endowment Funds. We showed this account under "Endowment and Other Non-Expendable Fund Assets" as "Investment in Plant Property." The contra entry was to deduct this same amount under "Plant Fund Assets" from the total invested in plant. The next entry was to open an account under "Plant Liabilities and Funds," called "Current Funds, or Surplus from Current Funds Invested in Plant." This brought the Plant Assets in agreement with the Plant Funds, and the Endowment Assets in agreement with the Endowment Funds. We adjusted the old Capital or Surplus account because we realized that the Plant Section would never repay this amount, and a better picture would be shown by presenting the true operating surplus.

Our next job was to revise the chart of accounts for the Income and Expense Statements. In preparing the chart, it is important to classify the accounts under the three major headings suggested by the Committee: (1) Education and General Income and Expense; (2) Income and Expense of Auxiliary Enterprises and Activities; and (3) Other Non-Educational Income and Expense. After setting up the general headings, we studied the names of each account and placed them in what we thought was the proper group. We wrote out a description of each account for the use of the clerks and with their assistance we tested out our new chart for six months before we put it into operation. Whenever an unusual charge appeared we compared notes to see if it was included in our description, and if there was the proper account in the proper group to receive it. We did not find it difficult to follow the recommendations of the Committee concerning the income and expense statement. By merely revising our old statement and changing the order and grouping of the items, we were

able to conform with the new suggested statement; in other words, many of the items were in "the right church but the wrong pew," or it might be better to say "the right pew, but the wrong church."

After the new system was put in use, we experienced most of our difficulties in drawing comparisons with the previous year. We prepare monthly statements, showing the income and expense for the month, and also for the period, and a comparison with the month and period for the previous year. In order to get these comparisons, it was necessary to revise our statements for the previous twelve months, due to the fact that individual accounts were changed from one group to another. During the first few years with the new system, we experienced difficulty whenever we had occasion to use a direct comparison or to compare the income and expense for a number of years. We are now in our seventh year, however, with the new system and have, I hope, definitely put those difficulties behind us.

In preparing the annual budget, it is important that the items of income and expenditure should be arranged in the same logical order as has been determined for the Chart of Accounts. This will permit easy comparison of predictions with the actual results, and will make possible the actual control of the budget by tying it in with the accounting system.

A question often asked is that concerning cost accounting. A number of methods have been devised, but few that I know of are giving the results commensurate with the energy and cost required to produce the figures. We would like to know how much it costs to operate departments A B and C and Schools X Y Z, how much per full-time student, or part-time student? We do not want to fool ourselves. We want to know what portion is for teaching and instructional costs, what part is overhead and administration, and what portion is chargeable to plant operation. When we are satisfied that we have found a satisfactory formula for

judging our own operations, we will want to compare this with other institutions. We have not had very good results to date, but it is my opinion that our efforts will be rewarded in the course of time.

A good way to evaluate such a piece of work as the National Committee has been doing was recently expressed by President Marsh, of Boston University, in referring to another problem: "Look back over the road that has been traveled, and rejoice in the progress made, the service rendered, and the recognition received; but look back only as a careful automobile driver looks into the mirror of his machine, looking back while he still faces the road ahead, and looking back only to see whether it is safe to pull into the middle of the road and go with greater speed than before."

MANAGEMENT AND INVESTMENT OF ENDOWED FUNDS

MR. NEVILLE BLAKEMORE, ASSISTANT TRUST OFFICER,
KENTUCKY TITLE TRUST COMPANY, LOUISVILLE, KY.

The Trust Company with which I am associated makes a particular effort to provide institutions with the specialized custodian and investment services which they need in the management of their endowments. A comparatively large part of our trust business is with endowed institutions and it is very pleasant business.

Because of our close associations, we feel that we have had exceptional opportunities to learn something of the problems and viewpoints of institutional officials with respect to their endowments. We feel that we have a great deal in common with a meeting such as this.

If we have learned anything from our institutional clients, it is the obvious, but easily forgotten fact that both endowed institutions and trust companies act in fiduciary capacities. Both, for example, usually act as trustee under deeds of trust or under wills. Both, therefore, usually have, in general, very similar problems in discharging identical fiduciary responsibilities, and I hope that you will not hesitate to bring up for discussion whatever aspects of your school's fiduciary problem happens to interest you most.

The aspect that I shall discuss, however, is the problem of providing adequate investment management. This is a problem which faces all of us. Regardless of the various restrictions which might be imposed on our selection of individual investments by state laws, terms of trusts, wills, or different investment objectives, we all have the problem of maintaining a management personnel and procedure which is adequate.

Sound and thorough management of your endowed funds is imperative for several reasons. The first is, of course, that a fiduciary is bound to strive for the protection of his

endowments. Then, you are naturally anxious to have a steady source of income for the operation of your school. Further, a sound and thorough management of endowed funds is a stimulus to further contributions, and we would like to elaborate this point.

A man who is about to leave money in trust is apt to be keenly interested in knowing how well the trust will be administered. He knows that all trustees have not been equally successful in their management. The depression, especially, brought to light weakness of investment management on the part of some trustees. General confidence in the ability of all trustees was undoubtedly impaired in the depression and has not yet been altogether restored, because those interested have few facts regarding the comparative abilities and merits of different trustees, and the shortcomings of some still react to the disadvantage of all.

Therefore, the management of your endowed funds should not only be sound, but the fact that it is sound should be demonstrable. You do not want any potential benefactor holding back because of a lack of knowledge, and consequent doubt, about your management.

One school that we know of has a particularly convincing demonstration of management, however, and it may interest you. It has a General Endowment and six other funds with various restrictions as to investments, etc. A complete, accurate, and up-to-date investment history of each fund is concisely filed in one folder. The President and several of the Trustees each keep a copy in their offices. On the left of the folder is filed an appraisal at market values of the fund at the time the school acquired it; directly opposite, on the right, is filed the latest quarterly appraisal. The deed of trust, or whatever instrument pertains to the fund, is also included in the folder.

Armed with this concise history, the officer can cite, without effort and by reference to only a few facts, all that is pertinent regarding management. He can say, "The John

Doe Memorial was created in 1920 by a gift, under a deed of trust, of X dollars in cash and there have been no additions to or withdrawals from principal since. Today the investments are worth Y dollars. Mr. Doe restricted investments to listed bonds. Of course, bonds were very low in 1920 and are very high now, but considering the difficulty of investing, especially during the depression, we feel that, so far, we have done very well in the way of protecting principal. Our income has done thus and so.—”

With the men most active in raising endowments able to discuss the school's handling of them in this way, there seems to be little chance of reluctance to give an account of investment management. If any of you are interested to have specimen copies of the folders they use, I shall be delighted to get them for you. In general, it seems that the best way to combat doubt is by knowledge and I think that it is still important to be ready to disclose full information about your management in one way or another, to any potential giver.

It is necessary to have adequate investment management before you can demonstrate it, however, and the problem of providing sound and thorough management has become increasingly difficult.

During recent decades, economic and social movements which affect investment values have acquired a habit of shifting with bewildering rapidity and great violence. The number of available investments has increased enormously. Bondholders and stockholders are now far removed both from the physical properties of their investments and the management of their companies. Thus, knowledge of investments sufficient for judgment is a great deal more difficult to obtain than formerly and it is now generally conceded that the investment of money is a highly specialized proposition, requiring constant study and review.

New theories of investment have become accepted which tend further to complicate the problem. To mention but

one, bonds are much less generally bought with the idea of holding to maturity. The theory is advanced that a bond while a promise to pay a fixed number of dollars on a fixed date, is a speculation on money because of the fluctuating purchasing power of the dollar. The temporary acceptance by our government of Professor Warren's famous rubber dollar brought this consideration sharply to popular attention.

Thus, a new angle attaches to the time-honored definition of the trustee's primary obligation; namely, to "preserve the principal." The value of principal is often regarded now as the principal dollar in terms of its purchasing power. An ex-President of the United States petitioned the court for authority to buy common stocks for a California college as a protection of principal purchasing power, and an Illinois Judge handed down an opinion that a Trustee was negligent in his duty to "preserve the principal" because he confined his investments to Government bonds. Trust companies and endowed institutions are urging the inclusion of common stocks under the terms of new wills and deeds of trust, wherever state laws confine investments to bonds, and this is testimony to the fact that principles of investment which were regarded yesterday as fundamentally conservative are doubted as being essentially speculative now.

Adequate endowment supervision under conditions as they exist today requires: First, the continuous collection of information; second, the interpretation of the information as to its effect on the endowment; and, third, translation into action. Each of these steps require time, money, and experience, to accomplish well.

Very few investors, institutional or otherwise, can afford the time and money necessary to have well-informed opinions regarding problems such as the following, which recurrently arise for decision in the administration of an endowed fund:

To what extent, if any, should we attempt to hedge against more inflation than we have already experi-

enced, in order to protect against rising college expenses?

Should we sacrifice current and true-yield income from bonds by concentrating in short maturities in order to stabilize principal values against a falling bond market?

What diversification with respect to class, type, geography, and quality of security, should we attempt to secure, as a policy?

Is it proper and sound to attempt to recover principal losses?

Is real estate suitable for the investment of endowment funds?

Should premiums paid for bonds be amortized out of income?

Are local mortgages desirable endowment investments, and, if so, in what amounts, on what kind of property, and under what terms and conditions should such loans be made?

I shall illustrate how quickly ideas change as to what are correct answers to questions such as these. About eleven years ago, the Trustees of a college with whose policies we are familiar, invested their endowment under the restrictions of a resolution which itemized precisely the securities permissible for investment. For example:

Item 1 permitted bonds of Railroads or of Terminal Associations guaranteed by railroads which have paid dividends continuously for ten years past.

Item 2 permitted first-mortgage bonds of Gas, Electric, or Water Companies, provided the earnings applicable to interest charges on such issues for three years past has been $2\frac{1}{2}$ times the interest requirements.

Item 3 permitted bonds of a Trust Company secured by real-estate mortgage bonds as collateral, when the Trust Company issuing such bonds has paid dividends for the next preceding fifteen years.

There were ten items included in the resolution. When it governed the endowment, only eleven years ago, it was conservative and sound by all standards which could be

applied at that time. But the letter of the resolution could have been lived up to with very poor investment results, had not the Trustees abandoned it shortly after its adoption. For example, an interest coverage of $2\frac{1}{2}$ times at the time the resolution was passed has not assured the absolute soundness of a public-utility bond since, and bonds of a trust company secured by real-estate mortgages might well have proved unsatisfactory securities, even though the company had paid dividends for fifteen years preceding the purchase of its bonds.

The actual duty of making investments under these rules fell largely upon one man, who was unusually experienced and competent in investment matters. The results obtained by him were very satisfactory indeed for the period covered, but this was because the one man happened to be outstanding.

The same Trustees who were the authors of the resolution quoted, have since established very different standards for the supervision of their endowment. The rapidity of change in today's investment world has been recognized, and no rule of thumb restrictions are now applied. The purchase of all types of securities is authorized now, but a regular supervisory procedure and method has been inaugurated. Constant study and review of the endowment has been substituted for rules of thumb. Instead of defining a good bond, the trustees have defined a good working method.

Because of the complexity of investments in a rapidly changing world, formerly acceptable methods and principles are being abandoned everywhere in the belief that they are no longer thorough or adequate. To rely wholly on the services of one man, or on the services of a voluntary committee selected from the Trustees, or on an arbitrary rule of thumb which is good today but bad tomorrow, is regarded by more and more colleges as being inadequate.

Investment today demands the entire time of profession-

ally trained men. A few colleges, with large endowment, maintain their own trained investment supervisory organizations. Colleges with smaller endowments, however, cannot afford such organizations and must work out some other solution.

The best solution of each small college's problem varies with the college's own particular circumstances. The nature and size of its endowments, the location of the college and the interests of its personnel naturally will all have a bearing on what is the best investment supervisory procedure to adopt. But the approach to the problem by all colleges which cannot afford their own specialized investment organization, can and should be the same. All such colleges should seriously consider whether to take advantage of outside organizations offering facilities which they cannot hope to afford. If there is the slightest doubt in your mind as to whether your endowment supervisory set-up is adequate in the light of modern standards, you might well make a thorough investigation of the investment supervisory organizations whose services are available to you. Doubtless some have already offered their services, but it is best to investigate all before selecting.

You should take to them a list of the holdings in each of your endowments and tell them of the restrictions which might surround some of the funds. You should discuss your problems with them fully, in order to learn accurately what each has to offer in terms of your needs. You will find that some trust companies do not specialize in investment advisory work and that some investment counsel do not afford the kind of assistance you want. But you should find some trust company or some investment counsel firm very useful.

Trust companies include in their advisory services what I believe investment-counsel firms never do, the safekeeping or custodianship of securities. The trust company assumes custody of the securities and is responsible for them; it keeps them in its vaults segregated from all other securities; and

in this way the college is relieved of the risk of loss through handling and from the necessity of bonding its personnel on account of securities.

The trust company collects interest and dividends promptly and credits the college's checking account or remits direct. The securities are always available for withdrawal and their purchase and sale can be effected as easily as you can transfer money by check.

There are good reasons why trust companies which specialize in investment-advisory relationships, can gather more information, interpret it better in relation to an endowment and wind up with sounder conclusions than can the officials of colleges unaided. We have seen that both endowed colleges and trust companies have very similar problems in discharging fiduciary responsibilities, but the college is primarily engaged in the business of education. The trust company is devoted entirely to its one problem. The staff of a small college, wholly occupied by education, might well be outnumbered by the staff of the trust company which assists in the management of its endowment.

A modern trust company, by representing a number of endowed institutions is enabled to gather more information for the benefit of each client than any one could afford to gather itself. Financial and statistical publications are expensive, some more so than others, but the annual expenditure of the trust company for this type of information runs into thousands of dollars. But the trust company uses other sources of information not usually available to the college, such as its credit files, the industrial connections of its officers and correspondent institutions. The interpretation of information is carried forward by trained analysts and these, too, are expensive. Only the shrewdest and most capable can successfully perform the duties of an investment supervisor and you will find that they rank very high among the trust company's officials.

I would not suggest, however, that you turn over to any-

body outside of your college the full responsibility of supervising your endowments. It is ordinarily better to keep the final decision about any change in your investments. What you employ is an organization of trained men to collect information for you; to interpret this information as to its effect on your endowment; and to translate their work into action in the form of specific recommendations made to you. In this way, you use the personal interest of your own officials and the facilities of your investment counsel to the greatest good of the college.

As a good working arrangement which has been tried and found to be adequate to cope with all investment problems which have yet presented themselves, I would offer for your consideration a committee of not more than three from your Board, any two of which have authority to approve any investment recommendation; a larger committee is unwieldy and more than two consents are impractical. Have regular meetings of the committee with your investment adviser not less than quarterly, and authorize the committee or the adviser to call special meetings as often as judged necessary; this will prevent inertia affecting the supervision of the investments. Keep minutes of the meetings to prevent misunderstandings.

Employ your adviser under a contract which is revocable by either party at any time, as a safeguard against the arrangement being unsatisfactory. Require him to supply quarterly analyses and appraisals of each endowment fund at least to your committee; possibly to your entire Board. The accumulation of these appraisals will be interesting and valuable permanent investment records and the distribution of them is a stimulus to better work.

Make a fee agreement with your adviser whereby his compensation is a fixed percentage of the actual market value of the endowment funds under his supervision, calculated as of the first of each year. This will assure a common interest; namely, the alert and thorough supervision of your investments, to the end of conserving the

principal, because your adviser's one source of income fluctuates with the value of your endowment. Do not allow his fee to be a percentage of the income which he collects because that gives him incentive to favor high-yielding securities which are dangerous.

The employment of counsel under this arrangement should not supplant, but supplement the interest and abilities of your officials. Experience shows that the interest of officials in the administration of endowment has elsewhere been stimulated, rather than dulled by the employment of counsel, and presumably the same would be true in your school. In any event, attention to the problem of adequate investment supervision should pay handsome returns both in the conservation of what you now have in the way of endowment and in the inducement to further gifts.

PROBLEMS OF FACULTY PENSIONS AND INSURANCE

MR. JOHN C. CHRISTENSEN, ADVISORY COMMITTEE, FINANCIAL ADVISORY SERVICE OF THE AMERICAN COUNCIL ON EDUCATION; CONTROLLER, UNIVERSITY OF MICHIGAN, ANN ARBOR, MICH.

I am assuming that I am expected to discuss the problem of pensioning teachers, as well as that of life insurance. These two problems are closely connected in planning for the insurance of college and university staffs. While it may be said that, in general, life insurance is a personal matter and that the problem of pensioning employees is an institutional matter, still I believe that in any far-reaching plan there should be a combination of the two. In this discussion, I shall first consider the problem of pensions and later I shall discuss briefly modern developments in group insurance and plans for a combination of the two into one comprehensive pensioning and insurance plan.

The passage of the Federal Social Security Act has brought into new and sharp relief the desirability of old-age retirement plans, particularly because the Act, as now written, exempts religious, charitable, scientific, or educational institutions. This exemption, however, does not preclude the inclusion of this class of organizations in state legislation. If educational institutions are to be exempt, the administrators of our institutions should watch carefully any legislation proposed in the several states, or an institution may find itself in the position of being taxed to support state pension systems; for example, the first legislation in the District of Columbia, following the passage of the Federal Social Security Act, made no exemptions and institutions located therein were subjected to the tax. It is, therefore, especially important that educational institutions consider carefully all problems affecting social security.

I

As you undoubtedly know, the first extensive plan for pensioning college teachers was promulgated by the Carnegie Foundation for the Advancement of Teaching, in 1905. It was hoped at that time that the income from the gift by Mr. Carnegie to this Foundation would be sufficient to pay pensions of our retiring college and university teachers. However, the rapid growth of higher education soon made it evident that this plan could not continue indefinitely and, as a result, the Teachers Insurance and Annuity Association was founded in 1918. The founding of this Association was brought about by the initial gift of half a million dollars from the Carnegie Corporation of New York, with the expectation that the income from this half million dollars would pay the operating expenses of the Association and thereby enabling the Association to grant a reduction in the premiums of college employees.

This Association, which now carries practically all the pension plans of colleges in the United States, was founded after extensive studies of pension plans in the United States and in Europe and, therefore, it may be considered as an appropriate guide for discussion of this problem.

I think we all agree that something should be done to guarantee the security of our faculty members and other employees against the hazards of incapacity and old age. Such a plan should meet the conditions of our American institutions and should avoid the objections of some institutional plans which practically require the employee to remain in the same institution to get the benefits of old-age pensions. We all know that such a plan would not fit our faculties, who frequently move from one institution to another and from one state to another. Further, any scheme which is recommended should provide not only an allowance for retirement during old age, but also a plan whereby the pension can be applied to retirement on account of incapacity previous to the retirement age.

Also, it seems reasonable that in case of death prior to retirement, there should be some provision for paying to the survivor a part, at least, of the accumulated value of the annuity policy.

II

The reasons for providing old-age pensions are obvious to persons connected with our institutions, but in order to bring some of these reasons before you, I shall enumerate what seems to me to be some of the most important ones:

(1) An adequate retirement plan will assist in building up a strong faculty by attracting to that institution young men who are interested in teaching but who may refrain from joining the ranks of teachers on account of the hazards of old age and premature death in institutions where no old-age pension plan is provided.

(2) A retirement plan will assist in making the teaching staff content with their lots for they know that provisions will be made for income during their declining years.

(3) Every institution faces the problem of replacing teachers who have become inefficient due to old age. Without a retirement plan there is a tendency to keep these old teachers on the staff longer than they should be, or they may be paid partial salaries during old age, thus preventing the promotion of younger men.

(4) There is also a humanitarian standpoint which must be considered. It seems but reasonable that an institution should do something to care for its older faculty men after their period of service has ended.

III

That the problem of providing a retirement system is still in its infancy will become apparent when we examine statistics showing the extent to which plans have already been established in American colleges. In 1934, Doctor Robbins, of the Teachers Insurance and Annuity Association, conducted an investigation of old-age pension systems

in American colleges and his report, published in May, 1934, shows that out of 583 institutions, 170 had some kind of old-age pensions, while 257 reported that they had no plans, and 156 gave no information. Of the 170 which had some kind of old-age pensions, a great majority availed themselves of the policies issued by the Teachers Insurance and Annuity Association. Further statistics show that this Association has teacher policyholders in almost all American colleges.

Recent statistics compiled by Mr. Sherman E. Flanagan show a distribution of various plans for retirement covering 313 institutions:

Retirement Plans	Institutions
Teachers Insurance and Annuity Association.....	106
State and city teachers' retirement systems.....	94
Church pension plans.....	56
Non-funded plans or paying out of current income.....	25
Annuity plan administered by commercial companies.....	12
Funded plan administered by the institution.....	15
Carnegie pension only.....	13
Grand total	321
Duplicates.....	8
Net total ...	313

IV

I am sure you are all interested in knowing how a plan for a retirement program may be established. Methods vary in different institutions, but for convenience, I shall use the plans of the Teachers Insurance and Annuity Association in this discussion. In some cases, faculty members above a certain rank may take out policies and the institution will agree to contribute 5 per cent for every 5 per cent contributed by the faculty member towards the payment on premium of an annuity policy. The usual procedure is to estimate what the amount required by the institution would be and then to make a specific budget appropriation to cover such contributions, the salary deduction from the faculty member being made automatically at the end of each

month and remitted to the annuity association together with the contribution by the institution. In some institutions there is a limit to the amount of this contribution, and some institutions may pay the 5 per cent only up to a limit of, say \$3,000 or \$4,000 annual salary, requiring the faculty member to contribute an equal amount. However, the faculty member may, of his own accord, pay an additional contribution above the 5 per cent deducted from his salary.

The annuity policies provide for a retiring allowance at a certain age (or an earlier or later date, depending upon the needs of the individual or the wishes of the institution), but in all cases the annuity then paid would be based upon the value of the policy at that time. This annuity will be paid to the individual faculty member retiring during his lifetime and, in the case of a surviving widow, several options are available, the selection of which can be made at the time the annuity starts. When the faculty member leaves one institution for another, the policy is his personal property and he may make arrangements at another institution for a deduction for premium from his salary and the payment of such premium by the institution to the Association. The policy holder may transfer entirely from educational work and still the policy is good, but he would then be required to pay a small additional premium to cover the expenses of operating the Association.

Another point to consider is that in case of death of the annuitant prior to his retirement, the accumulated value of the policy will be paid to his estate in 120 monthly payments; that is, the accumulated value of the policy will be paid to the estate, which we may assume is the surviving widow, over a period of ten years, though a lump sum settlement may be made upon request. This is another feature that should be considered in any old-age pension plan, as it is very important that if a person dies prior to maturity, some provision should be made for his dependents.

V

I have previously referred to private or institution-managed pension plans, but I should like to point out at this time some of the problems which are involved in plans of that sort. I know you are all aware of the fact that if the institution has set up its own plans by handling funds in the institutional treasury, such a plan should provide for sufficient reserves to pay the old-age pensions as they become due, and I think you will all agree that such reserve funds should be segregated from the other funds of the institution. In other words, the institution must then maintain an insurance company of its own within its institutional financial structure, and this insurance company should be set up on sound actuarial bases. If the institution, however, instead of maintaining reserves, expects to take care of pensions by appropriations from the general operating revenue from year to year, I fear the institution will some time find it difficult, if not impossible, to carry out its promises of old-age pensions. It would be a serious thing to have a faculty member work through the best years of his life with the expectation of receiving a retiring allowance upon reaching old age and then find that such an allowance is not available.

It seems, then, that the best plan would be for institutions to have policies written through some well-regulated insurance company, and while I have referred purposely to the Teachers Insurance and Annuity Association, it should be remembered that most of our leading life insurance companies do write annuity policies.

VI

This far, I have considered faculty members only, but I believe we must consider all other permanent employes of our colleges and universities as well. We know that administrators, librarians, technical assistants, clerks, stenographers, janitors, and others, are necessary to operate our

institutions and we all know that permanent staffs are desirable. We should not forget these employees whenever an institution is able to set up a complete retirement system. This is especially important in view of the Federal Social Security legislation, which, up to the present time, exempts the employees of educational institutions.

VII

There have been some interesting developments in group insurance in colleges and universities which I believe are worth considering in a discussion of faculty insurance. Insurance companies have written a master policy which admits employees to the benefits of insurance without medical examination, the premiums of such insurance being shared jointly by the institution and the employee. This insurance is extremely valuable for the lower-salaried group as it will provide, in case of premature death, available funds for the survivor at a time when such funds may be sorely needed. This applies especially to janitors, clerks, technical assistants, and the younger faculty members.

At Cornell University, a plan of this kind has been in operation for a number of years with gratifying results. I believe a description of their experience would be of interest to those who are considering group life insurance. At Cornell, the employees are divided into four groups as follows: Group 1, employees receiving annual salaries of less than \$1,250; Group 2, employees receiving annual salaries of \$1,250 or more, but less than \$2,500; Group 3, employees receiving annual salaries of \$2,500 or more, but less than \$4,500; and the fourth group covering employees receiving annual salaries of \$4,500 or more and all full professors, irrespective of salary. The amount of insurance of each class is \$1,025, \$5,000, \$7,500, and \$10,000. Each member is assessed \$7.20 per year for each \$1,000 of life insurance. This insurance has cost Cornell University an average of \$17,717.36 per year for the past five years, and the total amount of group insurance carried is five million dollars.

This is a common form of group insurance and is applicable to any institution which has a staff of sufficient size to meet the requirements of insurance companies for this form of insurance.

Recently, the Teachers Insurance and Annuity Association has proposed a new form of insurance called "Collective Insurance Through One Year Renewable Term Policies." This form of policy has been prepared to meet some of the objections of straight group insurance in that it provides a larger amount of insurance for younger persons, which decreases with age. If this form of insurance is combined with an annuity policy which increases in value with age, it seems to be a desirable form for colleges to consider. The one-year renewable term policy provides definite amounts for each dollar of premium per month at various ages. For example, for a person of age twenty \$1.00 per month buys \$2,430 of insurance. When the same person reaches the age of thirty, this is reduced to \$2,180 for the same \$1.00-a-month premium. Each year the decrease continues until during the last year before expiration at age sixty-five the amount of insurance is only \$240. Supplements describing this form of insurance may be had by writing to the Teachers Insurance and Annuity Association in New York, but I have a limited supply with me which any one may have at the close of this meeting so far as the supply will last.

VIII

To sum up what I have been saying, it seems to me that in connection with any program covering pension plans or life insurance of college and university staffs we should consider carefully the following suggestions: *First*, to provide some kind of pension plan for the permanent staff of the institution for both the faculty and other employes, with joint contributions toward premiums from the institution and the employes; and *second*, some kind of group insurance for the entire staff, even if the amounts are small,

as this group insurance, especially for the lower-salaried groups, will be highly desirable in providing funds at a time when sorely needed.

In institutions which are not protected by adequate insurance from the church or from other groups which, under reasonable expectations, may be considered to be permanent, it seems that it is highly desirable to have this pension plan or insurance handled by a well-established insurance company which is in the business of providing pensions and insurance rather than to attempt to handle insurance funds as part of the institutional funds.

I should be glad to answer any questions which may occur to any of you, touching the problems before us.

THE AFFILIATION OF SCHOOLS OF NURSING WITH OUR CATHOLIC COLLEGES

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I

In March, 1932, the Catholic Hospital Association of the United States and Canada was able for the first time to present statistics dealing with the relationship between schools of nursing and Catholic colleges. For four years previously, beginning, therefore, with 1930, the Association had maintained a statistical service through which there were accumulated rather extensive and complicated data concerning the schools of nursing. In response to the demand of the Sisters at the Chicago Convention in 1929, the Association formalized its previously informal plans of promotion for the furtherance of nursing education and thereby inaugurated a movement which has grown in volume and significance until today it represents a very significant unit in Catholic activity. As has been repeatedly pointed out in meetings of the Catholic nursing Sisterhoods, the movement has had the extremely important effect of making the hospital Sisters aware of the importance of Catholic educational activity and in effect it has effaced the separation of interest which up to that time had been assumed to exist between the teaching and the nursing Sisterhoods. This effect has been noteworthy not only in those Sisterhoods which carry on a combined activity in both the fields of welfare and of education, but it has had an even more pronounced result in those Sisterhoods which traditionally had confined their interests and their labors to the welfare field and which had previously considered educational problems as being relatively remote from their responsibilities.

The first set of statistics on the Catholic schools of nursing which was published in 1929 revealed the surprising fact that the Catholic schools of nursing numbering 429 represented 19.7 per cent of all the schools of nursing in the United States and that the study body estimated in that year at 22,075 represented 28.6 per cent of the students in all of the schools of nursing in this country. These figures are all the more significant when it is borne in mind that the Catholic population in the United States in 1929 was only 17 per cent of the total population and when it is further borne in mind that the Catholic hospitals to which these schools of nursing were attached represented only 10 per cent of all the hospitals. Through facts such as these and others which came to light from time to time due to the protracted efforts at keeping accuracy and completeness in these statistics, the magnitude of the Catholic responsibility for the education of the Catholic nurse was increasingly realized, until today we note with a great measure of satisfaction that the nurses as a group as one of the larger units of Christ's flock, are receiving their measure of official interest and are benefiting to a most significant extent by the attention and concern which have been generously lavished upon them by their Excellencies the Bishops, by the Superiors of Religious Orders, by the members of the Most Reverend Clergy, and by the Sisters themselves.

II

The movement which we are here evaluating took place contemporarily with the vast change in the attitude towards nursing education. The schools of nursing in the United States began as adjuncts to the hospitals. The student nurse was assumed to be a sort of contractual relationship with the hospital through which on a strictly equal basis she was to receive free education such as it was, with free maintenance, board, lodging, laundry, uniforms, and recreation being included, for a certain number of hours of service

in the care of the sick. If at the same time the student nurse was gaining experience and thereby preparing herself for a future gainful appointment or employment, the hospital in turn also made appreciable gains through the relationship by relieving itself of the obligation of hiring a certain number of graduate nurses whose place the student nurse was expected to take. The entire scheme was obviously based upon an apprenticeship plan. The acquisition of skills was emphasized. The nurse was expected not so much to know, but rather to do. Devotion to duty was emphasized rather than intellectual development. Her interests were supposed to lie chiefly in the art of nursing rather than in the science of nursing.

Then for reasons too numerous and complicated to be touched upon here, a significant change began to take place. With the coming of the newer diagnostic methods in medicine, the intensification of medical knowledge concerning disease processes, with the newer scientific discoveries which stressed the importance of serving the patient rather than studying disease, with the new neglect of what had formerly been spoken of as clinical disease entities and the stress upon the sick individual, it was soon realized that the nurse's preparation for her life work must progress as a process of education rather than of training. The concept of the old training school gradually gave way before the concept of the school of nursing, and even though the school of nursing is still today in great numbers attached to a hospital, the educational emphasis might be said to be generally accepted in our schools of nursing.

Even here, the movement did not cease. With a momentum, the magnitude of which can undoubtedly be accepted as a criterion for the validity of the new philosophy in the education of the nurse, the so-called newer concepts are giving way to still more progressive attitudes. The nursing profession itself has developed educational leaders whose knowledge of the field of education can be regarded

as scarcely falling short of the school man or school woman who has given years of study to these problems. The education of the professional groups, such as that of medicine or of law or of social work or of engineering, have all been called upon for contributions to assist the nursing profession in developing the most advanced and sound thinking which grows out of the experience of the older professions. In quick succession, we find that the nursing profession borrowed from the medical profession the concept of the hospital as the laboratory in which the student nurse is to gain not only practical, but particularly theoretical knowledge. Clinics in nursing procedures were developed just as we have our clinics in Medicine, in Surgery, Orthopedics, and Pediatrics in our schools of medicine. From the legal profession as well as from the medical profession, the nurse soon assimilated the method of individualized case study and there emerged a method and technique in nursing education which must be regarded as significant today for the welfare of the individual as the analagous procedures have been found to be significant in the older professions. From engineering education, nursing education quickly borrowed the concepts of work analysis, time studies, job planning, ward management and ward administration, and translated them into efficiencies which in the modern hospital rival the corresponding processes in the industrial or sanitary fields. As the contribution from social work to nursing, we have the broad concepts of social community and national service which, while they find their culmination in public health nursing, nevertheless find an important significance in all fields of nursing in which the ideal of rendering a social service through nursing ministrations is exemplified. All this, nursing received from other professions, but through the rapid assimilation which was possible for a professional organism all prepared by years of previous silent study and planning, the entire field of nursing education is today scarcely recognizable in terms of its progenitor of little more than a decade and a half ago.

I would not be understood as saying that all this has taken place with the unanimous consent and approval of the entire profession, nor with the unanimous consent of educators or sociologists or the public as a whole. Clamors there are today that are far from silent calling attention to the fact that the newer developments in nursing are producing nurses who are more interested in understanding the patient than in serving him, who are more concerned with their fees than they are with their devotion to duty. Prophets are foretelling the day when, as the result of all of this development, we shall have to fall back upon nursing aids to do the very things which the nurse of old was taught to be not only her regular duty, but also her most valued prerogative. There are those who expect the nurse educated by the up-to-date methods will stand aloof of the patient very much like the medical specialist of today is by those who do not know differently regarded as a person who simply answers a call for a consultation and then absolves himself from all further responsibility for the sick person. All of these criticisms and many others are growing in volume and intensity. But paralleling all of this, there is going on within the profession itself a gradual broadening of the basic concepts underlying this most recent change and the profession has willingly, even enthusiastically, accepted the challenge. The cry within the profession is that if education can make a better minister of the gospel, a better physician, a better engineer, or a better lawyer, there cannot be assigned any valid reason why education cannot make a better nurse. It will be for the profession of nursing to prove the validity of the development.

III

Through these developments which we are briefly here summarizing, it soon became apparent that the educational resources at the disposal of the schools of nursing were entirely inadequate to ensure the educational soundness of

these developments. The hospital alone, it was realized, could supply neither the necessary basic education upon which to erect the new superstructure nor could it supply even the fundamental scientific education. One by one, therefore, the schools of nursing began to lean first upon high schools, then upon colleges and universities for assistance in supplementing and later on in substituting for the experiences which previously had been gained in the hospital alone. Relationships of one kind or another between schools of nursing and hospitals were rapidly developed. The term affiliation in the nursing field which had been applied entirely to describe the inter-dependence of one hospital school with another was gradually applied to describe also the relationship between the college and university and the school of nursing. One difficulty after another had to be met. For many years, the study body was the chief concern. It is hard to realize that scarcely a quarter of a century ago scarcely a student in the school of nursing had completed her high-school education before being admitted to the training school. Today, there are very few schools left that content themselves with the minimal state requirements of one year of high school as a prerequisite for admission. College-entrance requirements are practically universally enforced and school after school is making the completion of one or two years of college a prerequisite for matriculation. The teacher-preparation problem was in some respects even a greater problem. Two decades ago, there was still considerable discussion concerning the completion of the school of nursing as a requirement for teachers. Today, there are relatively few schools of nursing in which there is not at least one person teaching the nursing subjects who has not as yet achieved the bachelor's degree and there are many schools of nursing in which all teachers of theoretical and practical subjects are at least progressing towards the bachelor's degree. In our Catholic schools, for example, 58.3 per cent of the directors of schools today have their bachelor's degree and

many of these are progressing in their education towards the master's degree. In fifteen schools, the directors have their master's degree, and in one, the director has achieved her doctor's degree. In addition to the directors, twenty-four of the Catholic schools report that they have twenty-five Sisters having their master's degrees teaching in their Faculties and 162 schools report that 230 Sister Faculty members have achieved the bachelor's degree. This development, the nursing schools will gratefully acknowledge, is due to a very large extent to the splendid cooperation which the schools of nursing have received from the colleges of arts and sciences and from the universities. What is even more significant in the present audience is that by far the larger percentage of the hospital Sisters who are advancing in their education are doing so under the auspices of a Catholic college or university.

The relationships between the schools of nursing and the colleges of arts and sciences were developed at first in a more or less informal manner. In 1930, the Catholic Hospital Association for the first time attempted to classify these relationships. The statistics previously presented were stated to be the results of mere enumerations without any attempt at evaluation. As a matter of fact, in the first set of statistics, the only classification which was feasible was to group the relationships between the schools of nursing and the colleges under two headings—complete affiliation and incomplete affiliation; yet the designations had even then to be defined in very broad terms. In 1930, however, it was possible to suggest a terminology fairly descriptive of actual conditions. It was proposed, then, to define by the term "integration," those relationships in which the college or university not only issued the certificate in nursing, but also undertook complete responsibility for the entire educational program of the school. By the term "institutional affiliation," it was proposed to designate those relationships in which the college or university undertook the educational responsibility for the curriculum of

the entire school of nursing without, however, making itself responsible for the administration of the professional courses. By the term "course affiliation," it was proposed to define that relationship which resulted in the acceptance by the college or the university of one or more courses given in the school of nursing either by the recognition of teachers who give instruction in the school of nursing or by sending teachers from the college Faculty into the school of nursing. In either case, the assumption in the relationship is that the college accept such a course for complete or partial collegiate credit. By the term "accreditation" finally, it was proposed to designate the relationship which exists when a college or university accepts students for advanced standing from a particular school of nursing and grants them under stated conditions, a number of college credits towards a professional degree either for the entire curriculum or for a part of it.

In the course of time, a number of important implications of these definitions became clear. It was suggested that the relationship between a school of nursing and a college or an university should for the purposes of educational integrity be placed upon a solid and whenever possible a formal footing. A college cannot enter upon such relationships unless it fully appreciates not only the measure of its responsibility, but also its own limitations in facilities, in personnel, in authority, and in public relations. By careless organization and administration, the college or university may imperil its own educational soundness. Similarly, warnings have been uttered from time to time against the policy of evaluating mere magnitude of growth extending a form of recognition to schools of nursing that are geographically distant from the educational institution without exercising that measure of supervision which alone justifies the recognition of curricula and courses in terms of college credit. It has, furthermore, been important to stress that due to the intricacies of nursing education, its complicated and diversified curriculum and its mixture of

cultural and professional courses, not to speak of technical courses, it is highly important that a college or university should not enter into such relationships unless it has available a person in whom both the educational and professional responsibilities can be centralized, this being necessary not only for the integrity of the college, but also for the integrity of the school of nursing. It has been recommended that such a responsible officer should know how to balance the equally important claims of the professional school and of the liberal arts institution.

Due to these repeated cautions, it may be said that today the schools of nursing in which affiliating programs have found their best expression are administering their recruiting and induction programs, their registration and student-guidance programs, their curricular control, classroom management, record keeping, financial management, and all the other phases of school administration, with as much conscience and sincerity as are to be found in some of our better colleges and universities. As a matter of fact, the statement could probably be proved that in some of these respects, the schools of nursing have been more eager to profit by the developments in the educational field and have done so with less resistance to the introduction of progressive methods and with more eagerness to adopt new developments, than have some of our colleges and universities.

IV

To gain some understanding of the significance of these trends of nursing education for our Catholic schools, it seems necessary to review in brief certain phases of available statistical data. The most recent statistics available on the total enrollment of all the schools of nursing in the country place the number of student nurses at 72,174. The Catholic Hospital Association's statistics for the current school year, 1936-37, which figures we regard as entirely reliable, place the enrollment in our Catholic schools of

nursing at 20,391, so that the Catholic schools of nursing have enrolled in them 28.3 per cent of all student nurses in the United States. Incidentally, it should be noted that this percentage of our enrollment to the total student nurse enrollment is the same percentage as that which our schools are of all the schools of nursing being last year officially recorded 1,478 schools of nursing, of which 421 are conducted under Catholic auspices. Of our 421 Catholic schools of nursing, 156 or 36.5 per cent have secured some form of relationship with a Catholic college or university. What is even more significant, however, is the fact that in these 156 schools, representing slightly more than one-third of the Catholic nursing-school field, there are enrolled approximately one-half of all our Catholic student nurses, the exact percentage being 49.15.

Since 1929, we have completely reliable statistics for the Catholic field bearing upon the question of a school of nursing-university relationship. In 1929, only 93 of our schools had secured some form of affiliation with a college or university. By 1932, the number had risen to 113. In the year in which the Catholic Hospital Association published its definitions of these relationships, the number was reduced to 108, due, no doubt, to a clarification of issues which were involved. By 1935, the number had gone up to 141 and during the current school year, 156 schools, as already stated, are leaning upon an educational institution for direct instructional assistance or accreditation. While there has been some retrogression in the upward trend of the curve with reference to the total schools of nursing, due to the factor just indicated, there has been no such retrogression, but rather a progressive increase in the number of students enrolled in the schools which have developed the relationships which we are here discussing. In 1933, the number of students in these schools was 6,327. It rose to 6,946, then to 8,360, and now stands at 10,023, as just indicated.

I wish, furthermore, to call attention to the number of Catholic colleges which have developed programs of co-operation with Catholic schools of nursing. At the present time, the number of such institutions is 72. In other words, 72 Catholic colleges and universities are, at the present time, cooperating with somewhat more than one-third of our Catholic schools of nursing and are attempting to exercise a measure of educational influence over approximately one-half of our total Catholic student-nurse body. In addition, 39 of our Catholic schools of nursing have effected some form of affiliation with 32 of our non-Catholic colleges or universities. The combined number of student nurses affected by these latter affiliations is 2,458. For the most part, these schools are probably the smaller schools and one might surmise that they have effected relationships with non-Catholic schools because of the relative inaccessibility of Catholic institutions. The average number of students in the 39 schools of nursing effecting affiliation with non-Catholic colleges is 62, whereas the average enrollment of the Catholic schools of nursing affiliating with Catholic colleges is 138.

Of the 72 Catholic colleges which have extended their educational influence to the Catholic schools of nursing, four are conducted by the Diocesan Clergy, 26 by Religious Orders of Men, and 42 by Religious Orders of Women. Of these same 72 colleges and universities, moreover, eleven are classified as junior colleges, 43 as senior colleges, and fifteen as universities, the statistics on three being omitted by reason of the doubtful character of the affiliation.

As might be expected, the larger schools of nursing, generally located in the larger centers, are the ones that have secured affiliation with universities, whereas the smaller schools of nursing have affiliated with junior colleges again located, for the most part, in smaller centers, in which educational facilities are not as abundant. Reverting again to our basic figure of 72 Catholic colleges which have ex-

tended affiliation to Catholic schools of nursing, we find that in sixteen institutions the school of nursing is organically integrated into the college or university. Twenty-nine schools have effected the form of affiliation described above as institutional affiliation, 59 colleges have extended course affiliation to the schools of nursing, 68 colleges or universities have accredited schools of nursing, and twelve of our Catholic colleges or universities have not fully defined the form of the relationship into which they have entered with our Catholic institutions. The percentage of the total Catholic students in these Catholic affiliated schools of nursing affected by these different kinds of relationships is 49.15, as already said.

Reverting again to our basic figures, it will be recalled that 72 Catholic and 32 non-Catholic colleges and universities are cooperating with our Catholic schools of nursing through some form of affiliation. It is important to determine whether or not these relationships are such as to be publicly recognized through accreditation. Fortunately, the necessity of affiliating with an accredited school so as to secure complete interchangeability of credits seems to have been kept in mind by the Catholic schools of nursing to a satisfactory extent, although not entirely. Of the 72¹ schools and colleges extending affiliation, 38 are accredited by the North Central Association, 16 by the Association of Colleges and Secondary Schools of the Middle States, three by the Southern Association, and 15 by the Northwest Association. Eighteen of these schools are approved by the Association of American Universities also. Obviously, these statistics would be much more significant if time allowed us to present them by national regions or to some extent by states. In general, it might be said that the enrollment of a nursing school, the percentage of Catholics in them, the number of schools of nursing that have secured

¹ This total of seventy-two schools here referred to is not to be confused with the seventy-two Catholic colleges and universities extending affiliation to Catholic schools of nursing.

affiliation with Catholic colleges and universities, and other data follow in general the Catholic population density in the various regions of the country. This statement, however, is not applicable to the various states, since the dominant factor affecting these statistics for the different states seems to be rather the availability of Catholic educational institutions with which the school of nursing can secure some form of understanding.

Concerning this last point, the question may well be asked, What opportunity is there for some of our Catholic schools of nursing to secure affiliation with a Catholic institution of learning? A tentative answer was sought by the Catholic Hospital Association some years ago, the information being needed not so much for statistical purposes as rather to form a basis for educational counselling in dealing with certain schools of nursing. Spot maps were prepared both of the Catholic colleges and of the Catholic schools of nursing. When these were superimposed it was found that more than half of the Catholic schools of nursing were located within twenty miles or less of a Catholic educational institution with which, other things being equal, they could have secured affiliation.²

Finally, in this connection, the question may be raised whether we are really benefiting the Catholic girl through these affiliations with Catholic schools of nursing. There are not available separate statistics upon the percentage of Catholic girls in those schools of nursing which have affiliated with Catholic colleges. We do, however, have reliable figures extending over a number of years, concerning the percentage of Catholic student nurses in our Catholic schools of nursing. The nation-wide average is found to be 64 per cent. Assuming, therefore, that the same proposition holds for the schools of nursing obtaining and those not obtaining affiliation with a Catholic school of nursing,

² Recalling from memory, the percentage was found to be slightly in excess of 70.

we know definitely that well in excess of 6,000 Catholic girls would be affected by such relationships, the other 4,000 being non-Catholic girls.

V

Our interest in the statistics here presented and in the problems which underlie them may be somewhat increased if we present the data concerning the Catholic schools of nursing in terms of Catholic activity for the education for women. The total enrollment of women in the 172 Catholic colleges, universities, and junior colleges of the country is, according to the National Catholic Welfare Conference's statistics for the year, 55,606. These totals include only those student nurses who are regarded as regular matriculants in these universities, colleges, and junior colleges. On this point, unfortunately, the statistical data have not been analyzed. We cannot, therefore, rely too much upon an estimate. We may, however, say with some measure of assurance that the number of girls of collegiate age in the Catholic schools of nursing is between one-fifth and one-sixth of the number of women enrolled in all of our Catholic colleges. However, it is also significant that the number of enrollees in our Catholic schools of nursing exceeds by 2,000 the number of undergraduate women students in our Catholic institutions for women.

The total number of teachers in our Catholic colleges for women is quoted by Father Johnson as being 3,193 for the year 1934, 2,069 of this total being religious Sisters. In the nursing-school field, we find that out of the total of 7,957 full-time and part-time instructors of all kinds, including physicians, other lay persons, and Sisters, 1,515 are Sister instructors in the schools of nursing. In addition, the clinical instructors in nursing, that is, the divisional and ward instructors who supervise the bedside education of the nurse, number 1,473. So that the total number of Sisters engaged in the education of students in our Catholic schools of nursing numbers but little short of 3,000, the exact figure being 2,988.

VI

May I conclude by offering comment on a few phases of the question which reach somewhat beyond the area of the problems which I have been asked to discuss. Should relationships between the colleges and universities and our Catholic schools of nursing be encouraged? The answer depends upon such a large number and variety of factors and viewpoints that the more I think of the problem, the less easy it seems to me to find a single answer. First of all, the great question arises as to whether or not our Catholic group will commit itself to the question of developing professional education side by side with the liberal arts movement. There can be no doubt in any one's mind that the strong trends towards a strengthening of the liberal arts viewpoint has in it so much of value that one hesitates to advise any educational procedure which will distract from an unity of effort towards strengthening the liberal arts college. On the other hand, we are confronted with the problem of fitting our young women to occupy places in a world which, whether we wish to admit it or not, is undergoing extremely rapid and very fundamental changes. The profession of nursing is sharing in this gigantic upheaval. It is trying its best with complete sincerity to base an educational program upon what is solid and reliable in the educational traditions of the past. But, after all, nursing education is professional education. There are those who see no difference between liberalizing professional education or professionalizing a liberal education. To me, there is a vast difference. The answer to our question that would suggest itself to me is that if we can liberalize a professional education then by all means we should like to encourage our colleges of liberal arts to foster every possible ambition which the schools of nursing may manifest towards those intangible values implied in the term "an educated woman." Whether we admit it or not, the nurse of today must be more than a nurse in this sense that she

must be more than we have been accustomed to think of as the nurse. Her approach to the patient today demands education. Her influence upon the mental hygiene of the patient, the interest of the patient, the prognostic outlook for the patient in the light of today's medicine, demand that she have all of those graces and refinements, those interests and outlooks which we associate with a college education. She must be the nurse of yesterday, but she must also be the woman of today and of tomorrow. No other concept of nursing will meet the exactions of the medical care which, according to the highest ideals of the medical profession, is to be made accessible to as large a number of the people as our modern educational and economic resources allow.

If all this is granted, then surely our Catholic colleges and universities must be encouraged to do their share to participate in this educational movement. Aside from the fact that these girls have upon the educational facilities of the Church in this country the same claim as has any other Catholic woman and perhaps by reason of her prospective vocation, an even greater claim, there remains this educational argument for enlisting the sympathetic understanding of our Catholic institutions of higher learning in the problems of higher nursing education. The nurse of tomorrow is developing into a leader in Catholic activity. Not fast enough I will admit, not thorough enough I will also admit, but potentially we can make the exponent of Catholic action with relatively less effort and the expenditure of relatively less sacrifice on our part than perhaps we can achieve in any other vocational group.

Finally, let me say a word about questions which I have not as yet touched upon. The outlook towards the entire nursing education program on a collegiate level. The Association of Collegiate Schools of Nursing has already committed itself to the program of a professional degree for every nurse who is being educated in the institutions that

form the membership of that Association. Among those members, there are four Catholic institutions of higher learning. These institutions are openly committed to the program of not graduating nurses except at the time when they are to receive a bachelor's degree. The League for Nursing Education has developed its new curriculum for the girl who has had one or two years of college. It will not be long before this curriculum will be quite generally adopted and the plans of the accreditation of the schools by the League will, no doubt, hasten the day when the program will become practically universal. These movements mean much for our Catholic colleges and universities. There are in them implications of the most far-reaching importance, too numerous to point out at the end of this hurried review which I have here made. The one conclusion, however, which stands out with emphatic clearness is that no Catholic college or university interested in the higher education of women can afford to hold itself completely aloof from these developments. The institutions must give study to these problems both nationally in so far as they affect the profession of nursing as a whole, as well as locally in so far as the national issues are affected by local conditions. What is even more important, our Catholic educators must realize the large measure of responsibility for these young women who 20,000 strong are praying the same prayers, believing the same truths, ambitioning the same values, loving the same Christ, and working for the same great cause in the service of the Master as their 55,000 sisters are in our Catholic colleges and universities.

STUDENT ORGANIZATION IN CATHOLIC COLLEGES

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I should like to think that I carried a mandate this morning from every student of every Catholic college in America. I should like to think that I bore that message to an understanding and sympathetic audience. I should like, above all, to feel that I were equipped, as I should be, for this momentous responsibility. In cold fact, I am too aware that not one of these conditions is verified, and I stand here firstly, but not primarily, because I have been asked to talk upon this subject, and secondly, but essentially, because I believe in what I am about to say with every pulse of my heart, with every surge of my soul.

A long career of teaching youth has left me with the immutable conviction that it is fundamentally honest, indisputably ideal, and transcendently generous. I have more faith this hour than I did a generation ago, and I have no doubt that if I shall see another pass, I shall be yet more trusting than I am today.

It has cost me much to keep that faith, more than it did to believe in Christ or in the Blessed Sacrament, but it has been worth it all—worth the calumny, worth the suspicion, the dark days and endless nights to know that you had carried a dream to its end and had served, not ruled.

I might have prepared this paper by sending a questionnaire to each college, Catholic and non-Catholic. I might have offered a disquisition upon the time-honored policy of rigid discipline as a phase of our system. I might present a philippic against a regime of laxity now current. All this would be "cricket" and all would have a modicum of virtue, I do not doubt.

My method is the accumulation of opinions of those who are most likely to know—students, graduates, and faculty. I did not begin with a thesis or even with a theory. I prob-

ably started with something much worse than either; namely, a prejudice, and this against student government. I had not seen it at college, although I had some little experience with it (strangely enough) in elementary school, but it sounded progressive and every one was toying with it, even our own institution. A fool could see that we were play-acting, not really trying it, and my soul rebelled at that as it has at every academic dishonesty.

There were two courses open; the one to quit the hypocrisy and say very honestly that there was no student control; the other was to actually concede what we were only shamming. For myself, I was in favor of the former (no matter what the reason) and I stood alone.

I had reached an impasse, neither the first nor the last in my pedagogical and administrative existence. I knew the attitude of our staff; I must draw no conclusions therefrom.

I began now a personal canvass of representatives of Catholic and non-Catholic colleges. I spoke to alumni and undergraduates wherever I might contact them. I can't say that I found much resentment on the part of students that they were not permitted student government, but I did discover that they resented the absence of sincerity in the protestation that there was student government when it was the sheerest veneer.

This, of course, was before the *Spectator* made the front page, before the day of the Student Federation, and prehistoric, as the narrators of the future will say when they tell of the sit-down strikes, and, if you think that this has not entered the schools, you are much in error.

I cannot say with authoritative evidence that the Catholic college has been any more consistent in this regard than the non-Catholic. It is my opinion, however, that in theory we would be less prone to relinquish control to our student body. That, too, is open to correction by facts.

Investigation and reflection had led me thus to conclu-

sions that were most unsatisfactory. I was torn with the consciousness that would not be downed that we were building an elemental evasion and I feared for the consequences. Already, there were evidences of discontent with government. It was inevitable that this should impregnate the schools, even our schools, possibly—however remote the probability. So often, too, we had been found unprepared; no one able to say from our ranks, "I have tried just that and know it good, or I am sure it has not availed." Moreover, we are living in a democracy and we are constantly faced with the charge that we are imperialists, monarchists, and tories—no matter that the indictment is unjust. It stands and will until we can prove that it is false or establish that our theory is true.

Everything indicated that somewhere in our colleges this experiment must be made unless there were some surrender of principle involved, some compromise with truth and Catholic dogma, some danger to the lives with which we experimented. We had been challenged. It was hazardous. It always is to do the new thing. If you succeed, it becomes ordinary; if you fail, you are an outcast, and, win or lose, there is always the same abundance of skepticism and criticism. In spite of that, I knew that, if our theory of training was true, and I believed it was; if we had the moral stamina that our system warranted; if we believed in Jesus Christ and His ideals, we had the garden of the world for the growing of the resplendent flowers that are to be our girls and boys. It was a daring venture and would take courage and cooperation. That ends theory.

Right here practice begins, and may I say that we offer this operation of this venture and its results to you for what it may be worth. We do not believe that it glorifies us. We do not even say that it is right or that it will be permanent. We are willing to have been wrong if, out of it, some good may come. We began not as crusaders, but as teachers who dared to be consistent as we saw logic. Others

may follow. Others will outstrip us, we sincerely hope. We stand as ready to junk this plan as we have its predecessor. We somehow cherish the hope that we may have done something for God and country and the ideal of democracy. Of course, we have wearied and grown faint, but so we do sometimes of rain and cold—yes, and even of fair skies and sunshine. In any event, we present this not as an achievement, but as our contribution by success or failure to the betterment of Catholic education.

The procedure involved required, of course, that we be orderly. With the consent of the Board of Trustees, accordingly, who are the College, legally, the Faculty wrote a constitution with the aid of the Undergraduate Association into which we incorporated all the rights that were requested, but, simultaneously with that process, we began a period of training the entire student aggregation to its new status. You will observe that there was no need of a Declaration of Independence here, no exacting authority from the Faculty. It gave whatever it had and whatever was needful, gladly.

Without detaining you with unimportant details, the constitution gave the students complete control of all activities that were not purely academic or clearly within the disciplinary purview of the dean. This constitution is the organic law under which the students live. By it, the Faculty has divested itself of the powers it formerly held and that faculties still hold in most colleges. It was stipulated that, should there be question of encroachment, such a problem would be resolved by the Committee on Appeals, which is the supreme body of judicature in the College and to which any student or member of the Faculty may take any question on appeal. No one is superior to it and the last freshman may have her case adjudicated against the President of the Faculty. It may interest you to know that this court tries at least a score of cases each year, and it will also interest you to learn that in the twelve years of

its career it has never been called upon to settle the matter of encroachment of any part of the corporate body upon the authority of any other part.

It is also integral to the understanding of our growth that, although we began our regime with Faculty Advisers in each activity, we have abolished them as to every individual activity and have one general committee made up of a representative of each group, of the Faculty, and of the Alumnae. We had some little difficulty convincing a few of those who had formerly held office that this was the better way. As personnel changed, we placed in office those who would resign such authority until today that is no longer a barrier.

Even now, you find it difficult to envision what I am saying. Perhaps, if I present some few details, you may the better appreciate.

The students control examinations under an honor system which is *sui-generis* (I refer not to honor systems in general, of course). They are in immediate charge of attendance and are empowered to pass upon the legitimacy of excuses for absence. In each case, a committee controls and it is duly elected. No influence of the Faculty may be exerted and no member of the Faculty sits on such a committee or as part of its proceedings. Moreover, no Faculty member is allowed to remain in a room where an examination is being administered.

The students control their own finances, offering a budget to a committee that reviews, but cannot coerce. Coaches in dramatics, athletics, and in all the various fields of interest are hired and "fired" by the governing boards of the individual societies.

Believe it or not, the students of the Senior Class have the right to vote upon the matter of academic honors as might be expected in such a system as ours. Academic grades constitute but 60 per cent of the total value of our

cum laude degree. Of the remaining forty, the Faculty offers three units by its opinion and the students two.

I regret that I have not time to tell you more. I have chosen the most salient features. You are asking now if it has worked. *The answer:* So adequately that today even those who opposed it most bitterly would never return to the past. We have no problems of discipline as they are known in most colleges, but that is only the negative aspect. Positively, and this is so much more important, we find undergraduates assuming responsibilities that we had carried not too effectively. They have absolute right as well as supreme responsibility and they are much more efficient than we ever were and they are not officious. They are impressed with their burden and it makes them humble. When crises occur, as they did in the inception, they have asked for grace of time to remedy them and they have remedied them always.

The result is, as you may guess, a rapprochement. They have outfitted their own social room to the last detail without the help of the College. Indeed, they would accept no help. They have contributed, and this without the suggestion of administrators and sometimes against our advice, to the equipment of the library for the purchase of useful and even necessary things. In this, they are abetted by the Alumnae, who have contributed corporately a very sizeable sum during this present year for the comfort of the staff and students alike, who, on their side, have refused such help as we of the College wish to give.

This bores you but, as you may imagine, it is a brilliant memory for us while it becomes too an almost fearsome thing lest we be found wanting in our leadership. Of this we feel sure and we say it in no boast—rather apprehensively conscious—because we walk such untrod soil. We question that any non-Catholic college, state university, or municipally-controlled institution has dared to be as democratic as we, and we cherish the hope that we are providing

a race that will be a living defiance of the evils that threaten even here. We do not much talking on this score, we are much too busy doing, and, mind you, we are living in the very vortex of the activities of nihilism.

I could wish that you, who have listened, would forget that it is I who have spoken. I could wish that you would think I am as one of you who has tried for our God to do something with you. I know that all of you will not agree—strange, if you did. I know from an experience of not so long ago that some of you may even grow caustic. Then that, too, must be, but I have not written in that vein. On that day, there was much criticism and some approval. I was a little shocked then to receive letters from those who had been present and who had not spoken, in which letters they approved of our effort, but said that they were helpless to pursue the same policy. I understand, but I think it a great pity.

I have no vision of the future. Storms are gathering in the night sky. Clouds are bending ever lower and the forces of deletion are here at work against our country, against our Christ. If so He wills that we must here once more be victimized, even so His will be done. I want to think that this will not have come until we of the colleges, the Catholic colleges, have done our part. I should like to think that even this may be a part, an infinitesimal part. If time should prove us right, I shall not be interested, so that it proves us honest. The test of virtue is not always achievement and, if it proves us wrong, well what of that?

We have labored for Christ and for His brother.

SECONDARY-SCHOOL DEPARTMENT

PROCEEDINGS

FIRST SESSION

WEDNESDAY, March 31, 1937, 2:30 P. M.

The meeting of the Secondary-School Department was called to order by the President, the Reverend P. A. Roy, S.J., at 2:30 on Wednesday afternoon, March 31, 1937, at Columbia Hall, Louisville, Ky.

Moved by Brother Edmund, *viva voce* second, that the minutes of the sessions of the Department held in New York last year be adopted as printed in the Proceedings of the Association. Motion carried.

The Chair called upon the Secretary to read the minutes of the Executive-Committee meeting held in Chicago on December 29, 1936, at The Immaculata. They were accepted as read.

At this point, the Reverend Doctor George Johnson addressed the Department on "Recent Developments in Vocational Education." At the conclusion of his address, Doctor Johnson requested the Chairman to appoint representatives from this Department upon whom he could call for assistance in the handling of some problems that he foresees are to be met in connection with the problem he had just discussed. The Chairman requested leave to discuss the matter with members of the Executive Committee and promised to have such representatives of the Department appointed.

The Chairman requested Brother Eugene A. Paulin, S.M., to present his report on Regional Units and to read the proposed By-Laws for said Units. At the conclusion of the reading of the report and of the proposed By-Laws, Father Gainor moved that the Committee on Regional Units continue to function. Seconded by Brother Philip, F.S.C. It was pointed out by the President of the Department that

the passage of this motion automatically approved the organization of Regional Units, together with the proposed set of By-Laws. Motion passed.

The President of the Department next explained that the College and University Department of this Association had succeeded in inducing the American Library Association to add a list of books by Catholic writers to those already in its approved list. He expressed the opinion that such a list should be formulated by our Department for secondary schools; that this list should be submitted to the American Library Association, to the accrediting agencies, i.e., the North-Central, the New England, the Middle States, the Southern, the Northwest, and the Western Associations, with the demand for its insertion in their lists of approved readings and references.

Moved by Brother Philip, F.S.C., that the Chair appoint a committee to carry out the work proposed. *Viva voce* second. Passed.

Mr. Francis M. Crowley, A.M., Ph.D., Fordham University, New York, N. Y., read a paper, entitled "What Catholic High Schools Owe Their Students." Discussion.

The Chairman asked for an expression of the pleasure of the members of the Department regarding the appointment of the usual committees. Moved by Brother Philip, F.S.C., *viva voce* second, that the Chair be authorized to appoint all necessary committees. Motion passed.

The Chair, therefore, announced the appointment of the following committees:

On Nominations: Rev. Julian L. Maline, S.J., Ph.D., Milford, Ohio, Chairman; Rev. Bernardine B. Myers, O.P., A.M., S.T.Lr., Oak Park, Ill.; Sister M. Josita, B.V.M., A.M., Chicago, Ill.

On Resolutions: Very Rev. J. B. Moriarity, A.B., Ironwood, Mich., Chairman; Rev. Joseph P. Ryan, C.M., A.M., Brooklyn, N. Y.; Brother Benjamin, C.F.X., A.M., Louisville, Ky.

Adjournment.

SECOND SESSION

THURSDAY, April 1, 1937, 9:30 A. M.

The second session of the Secondary-School Department was called to order by the President of the Department at 9:30 A. M. "Communism's Appeal to Youth" was the subject of a paper read by the Reverend Daniel A. Lord, S.J., A.M., Litt.D., National Director of the Sodality of Our Lady, Editor of *The Queen's Work*, St. Louis, Mo. Discussion.

Brother William, C.S.C., A.M., Notre Dame, Ind., next read a paper, entitled "The Supervisory Leadership Necessary for An Efficient Principal." Discussion.

In the unavoidable absence of the Reverend Raymond G. Kirsch, A.M., Principal of Central Catholic High School, Toledo, Ohio, author of a paper on "The Organization of Instructional Procedures in All Subject-Matter to Emphasize Catholic Principles," and since it is contrary to the policy of this Department to have some one other than the writer to read a paper, it was not read to the members of the Department, but was turned over to the Secretary for publication along with the other papers.

A proposal by Father Lord that the Committee on Resolutions of the Department advert to the fact that a Catholic Youth Organization had been approved by the Bishops of the Country five years ago, and that the same movement has annually been approved by several different Catholic groups interested therein, resulted in a motion by Brother Philip, F.S.C., that the Committee on Resolutions of our Department take cognizance of this recommendation and that said Committee approach the Committee on General Resolutions of the Association with the request that this recommended be incorporated in its report. Motion seconded and passed.

Adjournment.

THIRD SESSION

THURSDAY, April 1, 1937, 2:30 P. M.

The Reverend Leo C. Gainor, O.P., Vice-President of the Department and Chairman of the Standing Committee on Religion, called the third session of the Department to order at 2:30 P. M.

The Reverend Norbert C. Hoff, Ph.D., LL.D., Associate Professor of Religion and Philosophy, University of Notre Dame du Lac, Notre Dame, Ind., read a paper, entitled "Visual Projects in the Teaching of Apologetics." Discussion.

Sister Mary Loyole, S.N.D., A.M., Instructor of Religion and History, Notre Dame College, Cleveland, Ohio, presented "An Analysis of the Religion Placement Test for College Freshmen." Discussion.

FOURTH SESSION

FRIDAY, April 2, 1937, 9:15 A. M.

The meeting was called to order by the President, the Reverend P. A. Roy, S.J., at 9:15 A. M. "The Instructional Problem of Individual Differences of Students in Our Schools" was the subject of a paper read by the Very Reverend Monsignor John J. Fallon, A.M., Diocesan Superintendent of Schools, Belleville, Ill. Discussion.

Doctor Walter C. Eells, Coordinator, Cooperative Study of Secondary-School Standards, Washington, D. C., explained to the Department "The Cooperative Study of Secondary-School Standards" that is being carried on by his organization.

"Meeting the Difficulties of Character Training in a Departmentalized School" was the subject of a paper read by Brother Eugene A. Paulin, S.M., Ph.D., Inspector of Schools of the Society of Mary, Maryhurst Normal, Kirkwood, Mo. Discussion.

The Chairman called for the Report of the Committee on Nominations. It was read by the Chairman of the Com-

mittee, the Reverend Julian L. Maline, S.J., and accepted by the Department:

The Committee on Nominations submits the following names of officers and members of the Executive Committee of the Department: President, Rev. Leo C. Gainor, O.P., Youngstown, Ohio; Vice-President, Brother Agatho, C.S.C., A.M., Notre Dame, Ind.; Secretary, Brother Eugene A. Paulin, S.M., Ph.D., Kirkwood, Mo.

Members of the General Executive Board: Rev. P. A. Roy, S.J., A.M., New Orleans, La.; Brother Benjamin, C.F.X., A.M., Louisville, Ky.

Members of the Department Executive Committee: Very Rev. Msgr. John J. Healy, A.M., Little Rock, Ark.; Rev. H. J. Ahern, C.M., A.M., Chicago, Ill.; Brother Edmund, C.F.X., A.M., Baltimore, Md.; Sister Evangela, S.S.N.D., A.M., South St. Louis, Mo.; Sister Mary Claudia Frances, O.M., A.B., Manchester, N. H.; Sister Polycarp, C.I.W., San Antonio, Tex.; Rev. Edmund J. Goebel, Ph.D., Milwaukee, Wis.; Sister M. Josita, B.V.M., A.M., Chicago, Ill.; Rev. Raymond G. Kirsch, A.M., Toledo, Ohio; Rev. Julian L. Maline, S.J., Ph.D., Milford, Ohio; Very Rev. J. B. Moriarity, A.B., Ironwood, Mich.; Rev. Bernardine B. Myers, O.P., A.M., S.T.Lr., Oak Park, Ill.; Rev. James T. O'Dowd, Ph.D., San Francisco, Calif.; Brother Luke Matthew, F.S.C., St. Paul, Minn.; Brother Philip, F.S.C., A.M., Ammendale, Md.; Rev. Joseph P. Ryan, C.M., A.M., Brooklyn, N. Y.; Brother William, S.C., Bay St. Louis, Miss.; Rev. Leo J. Streck, A.B., Covington, Ky.; Rev. D. A. Keane, S.J., Boston, Mass.; Sister M. Sylvester, O.S.U., Louisville, Ky.

The Chairman next called for the report of the Committee on Resolutions. It was read by the Chairman of that Committee, the Very Reverend J. B. Moriarity, and was accepted by the Department as read:

RESOLUTIONS

The members of the Secondary-School Department wish to express their gratitude to His Excellency, the Most Reverend John A. Floersht, Bishop of Louisville, for his gracious

invitation to hold the Thirty-fourth Annual Convention of the National Catholic Educational Association in his Episcopal City, particularly in view of the disturbed conditions to which the City of Louisville has recently been subjected by high water.

The Department, likewise, wishes to express its deep appreciation to the Reverend Felix N. Pitt, Secretary of the Catholic School Board and Chairman of the Committee on Arrangements, to his capable aids on said Committee for his and their assistance; to the Reverend Daniel E. Driscoll, Rector of the Cathedral; to the other pastors and superiors of religious institutions for their gracious hospitality.

WHEREAS, The Secondary-School Department has taken cognizance of the approbation by the hierarchy of a National Catholic-Youth Movement, the Department pledges its full support and wholehearted cooperation to the fulfillment of the objectives of such a Movement.

Alert to the dangers of our times and particularly to the misguidance of youth by communistic agencies,

Be it resolved, That all Catholic educators continue to emphasize the necessity of religious and moral values in education as taught by the Angelic Doctor, Saint Thomas Aquinas, who was selected by Pope Leo XIII, of venerable memory, as the patron of Catholic schools and scholars.

WHEREAS, The Reverend P. A. Roy, S.J., terminates his period of office as President of the Secondary-School Department, an office the manifold duties of which he has so efficiently and effectively discharged with unstinted devotion and disregard of personal inconvenience,

Be it resolved, That the Department extend to Father Roy, as the dynamic leader and organizer that he has demonstrated himself to be, and as an official of the organization of which he is such an integral part, our most sincere appreciation and commendation.

WHEREAS, The Committee on Regional Units for Secondary Schools, under the capable direction of Brother Eugene A. Paulin, S.M., has rendered a signal service to the Association, and particularly to the Secondary-School Department, by developing and perfecting the plans for Regional Units thereof,

Be it resolved, That the appreciation and gratitude of the members of the Association be extended to him and to his Committee.

(Signed) J. B. MORIARITY, *Chairman*.
JOSEPH P. RYAN, C.M.
BROTHER BENJAMIN, C.F.X.

The President of the Department announced the appointment of the following committees:

Standing Committee on Religion: Brother Agatho, C.S.C., A.M., Notre Dame, Ind., Chairman, term to expire in 1939; Rev. Bernardine B. Myers, O.P., A.M., S.T.Lr., Oak Park, Ill., term to expire in 1940; Rev. Edmund J. Goebel, Ph.D., Milwaukee, Wis., term to expire in 1941; Sister M. Josita, B.V.M., A.M., Chicago, Ill., term to expire in 1941.

Committee on Secondary-School Libraries: Rev. Bernardine B. Myers, O.P., A. M., S.T.Lr., Oak Park, Ill., Chairman; Very Rev. J. B. Moriarity, A.B., Ironwood, Mich.; Rev. Edmund J. Goebel, Ph.D., Milwaukee, Wis.; Sister Evangela, S.S.N.D., A.M., South St. Louis, Mo.; Brother Edmund, C.F.X., A.M., Baltimore, Md.; Sister M. Josita, B.V.M., A.M., Chicago, Ill.

Standing Department Committee on Policies: Rev. Julian L. Maline, S.J., Ph.D., Milford, Ohio, Chairman; term to expire in 1941; Very Rev. Msgr. John J. Healy, A.M., Little Rock, Ark., term to expire in 1941; Rev. H. J. Ahern, C.M., A.M., Chicago, Ill., term to expire 1940; Brother Benjamin, C.F.X., A.M., Louisville, Ky., term to expire in 1940; Brother Agatho, C.S.C., A.M., Notre Dame, Ind., term to expire in 1939; Rev. Leo J. Streck, A.B., Covington, Ky., term to expire in 1939; Brother Philip, F.S.C., A.M., Ammendale, Md., term to expire in 1938; Rev. P. A. Roy, S.J., A.M., New Orleans, La., term to expire in 1938.

Committee on Regional Units: Brother Eugene A. Paulin, S.M., Ph.D., Kirkwood, Mo., Chairman; Rev. Julian L. Maline, S.J., Ph.D., Milford, Ohio; Rev. Bernardine B. Myers, O.P., A.M., S.T.Lr., Oak Park, Ill.

Loaders and Assistants—New England: Rev. D. A.

Keane, S.J., Boston, Mass.; Sister Mary Claudia Frances, O.M., A.B., Manchester, N. H. Middle Atlantic: Rev. Joseph P. Ryan, C.M., Brooklyn, N. Y.; Brother Edmund, C.F.X., A.M., Baltimore, Md. North Central: Very Rev. Msgr. John J. Healy, A.M., Little Rock, Ark.; Sister Evangela, S.S.N.D., A.M., South St. Louis, Mo. Southern: Rev. P. A. Roy, S.J., A.M., New Orleans, La.; Sister M. Polycarp, C.V.I., San Antonio, Tex. Western: Rev. James T. O'Dowd, Ph.D., San Francisco, Calif.; a Brother of the Christian Schools to be appointed. Northwestern: Rev. Curtis Sharp, S.J., Spokane, Wash.; Rev. John J. Lane, C.S.C., A.M., Portland, Oreg.

After the announcement of the above Committees, the Reverend P. A. Roy, S.J., retiring President, expressed his gratitude to the members of the Department and to the Executive Committee in particular for their cooperation during his term of office. He then requested the newly elected President, the Reverend Leo C. Gainor, O.P., to take the Chair. Father Gainor spoke briefly, expressing his appreciation of the honor conferred upon him by the Department, and then entertained the motion for adjournment, which was made, seconded, and passed.

BROTHER AGATHO, C.S.C.,

Secretary.

BY-LAWS OF THE REGIONAL UNITS OF THE SECONDARY-SCHOOL DEPARTMENT

ARTICLE I

Name

The name of the organization shall be "The Regional Unit of the Catholic Secondary-School Department" of the National Catholic Educational Association. (Hereafter referred to as the "Regional Unit.")

ARTICLE II

Purposes

The purposes of this Regional Unit shall be:

Section 1. To work in harmony with the national organization, "The Catholic Secondary-School Department of the National Catholic Educational Association." (Hereafter referred to as the Department.)

Section 2. To provide opportunities for the fruitful discussion of problems common to Catholic schools in the Regional Unit, as well as problems pertinent to particular groups or types of schools within the Regional Unit.

ARTICLE III

Membership

Section 1. Membership for the Regional Unit shall be drawn from the area comprised of (Here list the States included in the regional unit). Membership shall be Voting and Non-Voting.

Section 2. Voting Membership. Any high-school or academy holding institutional membership, or any individual holding associate membership in the Department.

Section 3. Non-Voting Membership. Any Catholic high school not holding membership in the Department.

ARTICLE IV

Officers

Section 1. The Officers of the Regional Unit shall be a Chairman, a Vice-Chairman, and a Secretary. All officers shall be elected at the annual meeting, a majority vote of those institutions present being necessary to elect. All officers shall hold office from the adjournment of the meeting at which they are elected until the adjournment of the meeting at which their successors are elected.

Section 2. The Chairman shall hold office for one year and may be reelected to succeed himself. He shall be responsible for all activities of the Regional Unit. He shall be a representative of the Regional Unit on the Executive Committee of the Department. (Article V, Section 2, By-Laws of the Department.)

Section 3. The Vice-Chairman shall hold office for one year and may be reelected to succeed himself. He shall act as an assistant to the Chairman and shall succeed to that office in case it becomes vacant.

Section 4. The Secretary shall hold office for one year and he may be reelected to succeed himself. He shall keep the minutes of the annual meeting. He shall keep an accurate list of the members of the Regional Unit, and a record of the attendance at meetings. He shall provide for registration and prepare a list of the member institutions present, with the name of the official representative of each institution to be used in recording the vote of the Regional Unit.

Section 5. A representative to serve on the Executive Committee of the Department (as provided by Article V, Section 2, By-Laws of the Department) shall be elected for a term of three years.

ARTICLE V

Committees

Section 1. There shall be a Regional Executive Committee for this Regional Unit constituted of the three officers

named in Article IV, Section 1. This Regional Executive Committee shall assist the Chairman in planning the activities of the Regional Unit, in arranging the annual program, and in making other necessary arrangements.

Section 2. There shall be appointed by the Regional Chairman at the beginning of the annual meeting, a Nominating Committee, consisting of three members. It shall be the duty of this Committee to select nominees for the elective offices and report to the Regional Unit at the close of the annual meeting.

Section 3. Nothing in this article shall be construed as preventing the appointment of additional standing or special committees deemed necessary for the work of the Regional Unit.

ARTICLE VI

Meetings

Section 1. The Regional Unit shall hold its annual meeting at the time and place selected by the Regional Executive Committee. It is recommended, however, that this coincide as far as may be possible, with the time and place selected for the meeting of the non-sectarian standardizing agency of the respective regions.

Section 2. The Regional Chairman, with the advice of the Regional Executive Committee, shall call such other meetings of the Regional Unit as he deems necessary.

Section 3. The rules contained in "Roberts' Rules of Order" (Revised) shall govern the meetings in all cases to which they are applicable, and in which they are not inconsistent with the By-Laws of the Regional Unit.

ARTICLE VII

Right to Vote

Section 1. Any high school or academy holding institutional membership in the Department shall have one vote each, the same to be cast by the Principal or his official representative.

Section 2. Any individual holding individual membership in the Department shall have one vote, which may not be cast by proxy.

ARTICLE VIII

Amendments

Any proposed amendment to these By-Laws not inconsistent with the Constitutions of the Association and the By-Laws of the Department, may be passed at any annual meeting by a majority vote of the members present and qualified to vote, provided that notice of the proposed amendment has been sent to the voting membership at least two weeks in advance of the meeting. Any amendment not thus proposed in advance may be adopted by a two-thirds vote of the members present and voting.

REPORT

REPORT OF THE COMMITTEE ON ORGANIZATION

AUTHORIZATION OF REGIONAL UNITS

At the Louisville Convention, the report of the Committee on Organization as well as the By-Laws of the Regional Units were approved by the Department Executive Committee, March 30. The same evening they were submitted to the General Executive Board by the President of our Department, Rev. P. A. Roy, S.J., and received full approval from the highest authority in the National Catholic Educational Association.

THE PRESENT SET-UP OF THE REGIONAL UNITS

The six regions with their officers are as follows:

New England

The New England Regional Unit comprises the States of Connecticut, Maine, Massachusetts, New Hampshire, Rhode Island, and Vermont.

The leader is Rev. D. A. Keane, S.J., Boston, Mass.

The assistant, Sister Mary Claudia Frances, O.M., A.B., Manchester, N. H.

Middle Atlantic

The States of Delaware, Maryland, Pennsylvania, New Jersey, New York, and the District of Columbia.

The leader is Rev. Joseph P. Ryan, C.M., Brooklyn, N. Y.

The assistant, Brother Edmund, C.F.X., A.M., Baltimore, Md.

North Central

The twenty States of Arizona, Arkansas, Colorado, Illinois, Indiana, Iowa, Kansas, Michigan, Minnesota, Missouri, Montana, Nebraska, New Mexico, North Dakota, Ohio, Oklahoma, South Dakota, West Virginia, Wisconsin, and Wyoming.

The leader is Brother Julius Kreshel, S.M., St. Louis, Mo.
The assistant, Sister Evangela, S.S.N.D., A.M., South St. Louis, Mo.

Southern

The eleven States of Alabama, Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, South Carolina, Tennessee, Texas, and Virginia.

The leader is Rev. P. A. Roy, S.J., A.M., New Orleans, La.
The assistant, Sister M. Polycarp, C.V.I., San Antonio, Tex.

Western

The Western Regional Unit is coterminous with the State of California.

The leader is Rev. James T. O'Dowd, Ph.D., San Francisco, Calif.

The assistant, Rev. William E. North, Ph.D., Los Angeles, Calif.

North Western

The States of California, Idaho, Oregon, Utah, Washington, and the Territory of Alaska.

The leader is Rev. Curtis Sharp, S.J., Spokane, Wash.

The assistant, Rev. John J. Lane, C.S.C., A.M., Portland, Oreg.

Some schools in Montana are members of the North Central and others of the North Western Association. California has its own Western Association and some of its schools belong to the North Western Association. In view of this complexity, it was left to the initiative of Rev. James T. O'Dowd to secure an assistant and obtain information as to whether or not it would be advisable to organize a single Regional Unit which would include California, Oregon, Utah, and Washington.

LAUNCHING OF THE MOVEMENT

At Louisville, a meeting of the leaders and assistants was called by Rev. P. A. Roy, S.J., President of the Department, on April 1, 1937. Those present were: The Committee of

Organization consisting of Brother Eugene A. Paulin, S.M., Chairman; Rev. Julian L. Maline, S.J., and Rev. Bernardine B. Myers, O.P. Also the following leaders and assistants: Rev. D. A. Keane, S.J., Sister Mary Claudia Frances, O.M., Brother Edmund, C.F.X., Sister Evangela, S.S.N.D., Rev. P. A. Roy, S.J., Sister M. Polycarp, C.I.W., and Rev. James T. O'Dowd.

In discussing the steps to be taken in getting the movement started, it was suggested:

(1) That each leader enlist the good will of the diocesan authorities by writing to all the Diocesan Superintendents in the Region, and finding out from them whether or not it would be well to address a letter to the Bishop personally.

(2) Diocesan permission having been obtained, a circular is to be sent to the high schools and academies of the Region acquainting them with the nature and purpose of the organization, as outlined in the By-Laws.

The next step is to come to an understanding as to the time and place of the annual meeting. As stated in the By-Laws, Art. VI, Sec. 1, this meeting should coincide as far as possible with the time and place selected for the meeting of the non-sectarian standardizing agency of the respective Region.

For the Middle Atlantic States: Atlantic City, November, 1937.

For the Southern States: Dallas, April, 1938.

For the North Central States: Chicago, April, 1938.

BENEFITS TO BE DERIVED FROM REGIONAL MEETINGS

The College and University Department has preceded us in this project by two years and has already reaped great advantages:

(1) The non-sectarian associations have taken cognizance of the existence of Catholic institutions and individuals. At the last convention of the Southern Association, a Catholic bishop addressed the assembly at the banquet session and other Catholic clergymen took part in the

program. Steps were taken by the authorities of the Association to find out what stand the Catholics were taking on certain questions of policy and standards.

At the convention of the Middle States, similar surprising moves were made.

In the North Central Association, a priest was chosen president for the first time in the history of the organization.

(2) The Catholic colleges have had opportunities to discuss their common problems. As an example, last week, the Mid-Western Regional Unit had a full day's program, and discussed such questions as: Relations of Catholic Colleges to the National Conference of Church-Related Colleges, Integrating Principles of Catholic Higher Education, Organization of a Regional Unit News Service, Religious Instruction for Non-Catholics, Credit for Courses in Religion, The Place of the A.M. in the Catholic College, Personal Sanctification. Similar experiences could be recorded of the other meetings.

There is no doubt that the Catholic high schools, in their Regional Units, will be able to develop practical programs of a like nature.

For the beginning, we shall probably have to be content with a luncheon meeting. The By-Laws outline the method of organization and election of officers. In the meantime, the leader is the presiding officer in each Region, and the assistant will help by giving advice and aid in circularizing the schools.

Respectfully submitted,

BROTHER EUGENE A. PAULIN, S.M., *Chairman.*

JULIAN L. MALINE, S.J.

BERNARDINE B. MYERS, O.P.

PAPERS

WHAT THE CATHOLIC HIGH SCHOOL OWES ITS STUDENTS

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There has been a steady increase in Catholic high-school attendance during the depression. Conditions peculiar to the depression accounted for some of the increase, but the tuition fees normally charged by Catholic schools more than offset their effect. While this increase may be considered as a signal recognition of the place the Catholic high-school fills in our scheme of education, particularly since there was a decrease in parochial-school attendance during the same period, it may also be taken as a challenge; that is, it obligates us to provide the best possible program of instruction. Catholic parents are convinced of the value of secondary education and we must help them to justify their conviction. The Catholic high school must enable Catholic education to fulfill its sublime mission; it must serve the most precious interests of Catholic youth.

A CATHOLIC PHILOSOPHY OF EDUCATION

The underlying principles of the educational program of a Catholic secondary school, irrespective of the type of organization or the character of the student population, are commonly understood to comprise a Catholic philosophy of education; that is, the supernatural aim is the predominant consideration. All other aims, no matter how important they may appear or how compelling they may be as judged by the standards of the world, must take a subordinate place when measured in the light of eternal values. Yet the needs of youth, as it must take its place in life, need not necessarily be neglected; for the secondary or subordinate aims may be incidental results of a Christian

scheme of education. So the temporal prosperity of her children is also a concern of the Church, for she does not ask them to renounce the activities of this life, but to coordinate them with the supernatural. Christian education, then, takes in the whole aggregate of human life, regulating it and perfecting it so as to cooperate with divine grace in forming the true and perfect Christian. Monsignor Edward Pace has a very satisfactory definition of what true education comprises: "Education may be defined as that form of social activity, whereby, under the direction of mature minds and by the use of adequate means, the physical, intellectual, and moral powers of the immature human being are so developed as to prepare him for the accomplishment of his life work here and for the attainment of his eternal destiny." Note that it recognizes the social nature of education as an activity, that it provides for the direction of mature minds, and that it implies training for a full life here as well as hereafter. It is a Catholic definition, allowing for the development of a comprehensive program to recognize the primary and secondary aims of education, and its implications have affected the treatment of our topic.

Two methods of treating our topic may be employed; namely, the idealistic or theoretical and the empirical or practical. The first method provides for a discussion of what the Catholic high school is doing for its students, while the second considers what it ought to be doing for its students. We must confess that there is very little known about some phases of the Catholic high-school program; also that there are many differences of opinion as to what constitutes a satisfactory program. Because of the dearth of information and the varying interpretations of the principles of secondary education, perhaps it would be better to choose the middle of the road, providing for a blending of theory and practice. Such a synthesis should acknowledge past achievements, evaluate present practices, and suggest future developments.

IMPORTANCE OF ACCREDITATION

Today, in the higher circles of public education, the right of the private secondary school to exist is openly questioned. The term "private" is applied to all secondary schools not under public control, and it is claimed that such schools are undemocratic, mercenary, and sectarian. In the words of one of the leading critics of private secondary education: "The maintenance of separate denominational secondary schools will not in the long run comport with the best good of an integrated American society." This phenomenon of the increasing dominance of public secondary education should be a matter of concern for Catholic secondary-school officials, particularly in the sense that our institutions and their products are subject to constant critical and biased scrutiny. We must be able to demonstrate that our schools train efficiently for citizenship here as well as hereafter. Our educational aspirations and achievements must be expressed in terms which secular educators understand. State and regional accrediting agencies provide very satisfactory media for interpreting our activities in language that is not only understood, but that carries with it an indisputable official sanction. Accreditation is a high word in the language of secular educators and recognition of its implications wins respect in any of their councils. So, while we may harbor mental reservations with respect to the ultimate effect of standardization of secondary schools, we should not compromise our program or endanger the welfare of our graduates by issuing diplomas that are not viewed as valid educational currency. The Catholic high school is on trial; it must not be inferior to the public high school.

GUIDANCE IS INDISPENSABLE

Youth is critical, skeptical of the ideas of a passing generation, possessed of a courage that amounts to recklessness and is particularly impatient of restraint. Because youth is possessed of this awareness of things it is ever

zealous for change, sometimes just for the sake of change. Ours is the task of harnessing that abundant power of youthful enthusiasm so as to insure its proper use, so that we may guide youth steadily down the middle path of moderation, in an age when men seem fascinated by extremes in every form. This is tantamount to saying that proper balance must be established through guidance; that is, we must provide for the wise direction of the individual to the end that he may attain a well-rounded development. Most high-school freshmen or sophomores do not know what it is all about; they are somewhat like an absent-minded husband wandering around a department store. Without harmony or principle in the course of action they map out for themselves, they soon fall victims to the disastrous effects of wild ambition, morbid analysis, fear of failure, glamour, bad advice, propinquity, or conceit. Unwise selection of studies, not knowing how to study, too much social activity, lack of home cooperation, lack of self-control, and fear of teachers may be listed as some of the bugaboos of the average high-school student. Lower classmen are generally the students who suffer most. Testing programs, advisory systems, conferences, extra-curricular activities, case studies, vocational-guidance clinics, and curriculum reorganization are some means we may employ for effective guidance. Most of us are willing to admit that our work has been haphazard in character. Too often it has been a case of "what is everybody's business is nobody's business." Counselors in our high schools are not only necessary but indispensable. We are not keeping faith with youth until we care for the guidance function in a continuous, definite, sequential, and adequate fashion.

Perhaps the greatest handicap that any guidance director labors under at the present moment is that imposed by "the violent and childish opposition of the faculty." Much of it can be traced to narrowness, smallness, and human inadequacy. Most of the reforms needed in education today are stalemated by those who have forgotten that

youth also has problems, as real and pressing as any pertaining to scholastic endeavor. Every counselor, principal, or teacher serves *in loco parentis*, and he should do so with the same patience, sympathy, and understanding. Each student is a personality, a whole human being with hopes and fears, aspirations and moods, rights and duties, abilities and disabilities. He cannot be chopped into convenient pieces to suit departments or teachers. His interests cannot be sacrificed because they conflict with the interests of those who set high scholarship as a more desirable goal than a high quality of human life. What we should have and must have for youth, during these critical years, is teachers primarily interested in students and not in subject-matter, teachers ready to look at life through the eyes of youth. "Imagination, originality, enthusiasm, fire—things that arouse interest, that 'lead out' youth—should be sought rather than a long bibliography of textbooks." If we provide less for youth we are recreant to our trust, we are displaying our unwillingness to cooperate.

THE LEAVEN OF SCHOLARSHIP

Happy is the school which can boast of a principal who is an outstanding example of intellectual force and refinement. In such an institution, the influence of the principal is felt in the academic as well as the professional sphere, and it generates in the students a profound respect for things intellectual. There is no substitute for scholarship. It is a prime requisite, for without it the teacher is unable to lead students upward to ever higher levels of achievement. Our schools should set a premium on the attitude and habit of scholarship commonly known as "continuing," in the sense that teachers are constantly seeking new materials and new ideas in books, magazines, and professional journals. They are reading extensively but discriminately; they are constantly moving out beyond the horizons of high-school-student interest. A teacher cannot give continuously; he must systematically replenish his stock in

trade. The teacher who fails to do so is unable to keep abreast of current thought and soon finds that his teaching lacks the ring of conviction. For the proper use of leisure, students in our schools should be helped to discover, create, and develop interests. The guidance of students, so as to provide for a broadening and deepening of these interests, is not a particularly difficult task for the teacher who has developed the attitude of "continuing" scholarship. How many of our teachers are capable of stimulating or directing such interests? How many satisfy reasonable standards of scholarship? Is it true that Catholic high-school graduates are not interested in "the best that has been said and thought in the world?" Do they depend on outside stimuli, such as the "movies," to save them from boredom? They will not if our Catholic high schools are staffed by teachers characterized by the attitude and habit of scholarship.

RECOGNITION OF INDIVIDUAL DIFFERENCES

We are in a position at the present moment to strike out on our own, to do something public education will be compelled to do within a generation; namely, to segregate students on the basis of learning ability as well as on the basis of individual differences in interests and needs. Our college-preparatory schools should care for the superior students but they are not doing very satisfactory work. Perhaps it is because they are also trying to care for non-college-preparatory students. Only one-third of the graduates of Catholic high schools enter college. How can we account, then, for the predominantly college-preparatory character of our curricular offerings? Some claim that the reason is economic, others hold that it represents a slavish devotion to tradition. But the incontrovertible fact remains that the interests of two-thirds of our students are being sacrificed, at least to some extent, for the welfare of the privileged one-third. The restricted offerings of most Catholic high schools do not provide for the recogni-

tion of individual differences in interests and needs. Granted that we are committed to a policy of universal secondary education under Catholic auspices, it follows that we should provide for pupil diversity through differentiated curricula. Even our relatively new central Catholic high schools, with their manifold opportunities for differentiation, have become college-preparatory schools, due in large part to the influence of principals whose chief interest is academic subject-matter. To put it more forcibly, the traditional, abstract, formalized studies are not only given preference, but a premium is placed on them by the shaping of school policies and the influence of the teaching personnel. Even though our schools are selective, we have our share of those who are incapable of mastering abstract subject-matter, whose life work demands training in motor skills or in practical subjects. We have tried only in half-hearted fashion to secure the use of public-school vocational training centers. Legal restrictions on the use of public-school textbooks, buses, and health services are now being modified or waived; yet we are making very little effort to secure public aid to overcome the greatest handicap we suffer under in Catholic secondary education today: lack of funds or personnel to provide properly diversified curricula.

Let us care for our superior students in better fashion, since studies show that we are not working them to capacity; but let us direct our attention particularly to the needs of students who have worthy vocational ambitions. We are not counseling wild electivism or the subordination of cultural standards; but we do advocate a reconsideration of the vocational motive as a differentiating factor worthy of some consideration in organizing curricula. We are losing one-third of our parochial-school graduates to the public high school annually because of our restricted curricula, and we are wasting the time and dissipating the talents of one-third of those we register, so why not face the problem and agitate for its solution? The students we

lose and the students we disserve are potential leaders in commerce and industry, capable of serving the Church in a very significant way; namely, in increasing the sphere of her influence but particularly in providing financial support for her educational program. Let us show by concerted action that we sincerely believe that the soul of an artisan is just as precious in God's sight as that of a classicist.

PROBLEMS OF SEX AND MARRIAGE

Need we cite the dreadful menace to moral welfare created by purveyors of pornographic literature, who constantly paw over the filth of the gutter to secure more putrid morsels for their degrading sheets? You are well aware that it was solely the box-office boycott that saved our movie theatres from becoming whited sepulchres. Even the radio is not immune in this mad assault on the moral code. Such conditions strike terror to the hearts of Christian parents. We must repel the constant onslaughts of exploiters of youth. While we grant that will power is indispensable in character training, that without it youth will fall a victim to the first temptation, it is also true that innocence, another name for ignorance, does not long survive under the onslaughts of sensuality. As Father Kirsch says in his excellent text, *Sex Education and Training for Chastity*: "Since human beings are by nature left to control their most powerful appetite solely by intelligent choice in accordance with the law of God, it is evident that a policy based on silence, ignorance, and mystery must fail." Youth should know the reasons why it is best to conform with God's law, and the ways and means of control of sexual conduct. Very few parents are able to approach the subject correctly; the school must be ready to assume the responsibility. Mass instruction in this subject would be disastrous. Individual conferences for the discussion of problems seem to give satisfactory results.

There is need also for a correct philosophy of marriage and a more practical education for family life. Neo-

Malthusianism rears its ugly head in our midst and forces the Church to take positive action. The increasing divorce rate and the decreasing birth rate reflect conditions among Catholic groups more truthfully than most of us are willing to admit. Ostrichlike tactics are farcical when confronted with the dread enormity of sin; let us do all in our power to preserve the integrity of the Christian family, and to preserve the chastity of Catholic youth.

EXTRA-CURRICULAR ACTIVITIES

No phase of the high-school program offers greater possibilities for developing the powers of expression than extra-curricular activities. As William James says, "The impression alone is insufficient, because it is the expression of it which deepens the knowledge. The expression is three times more valuable than the impression." A sane, constructive, appraised program is necessary. It must not be an inherited program, out-of-date, traditional, and unbalanced in the allotment of funds. It must recognize the legitimate interests of any group large enough to justify a new organization. Investigations show that Catholic high schools are not encouraging or directing programs as they should. It is not a policy of repression or domination that is in effect; it is a policy of neglect. We are obliged to provide supervised opportunities for experiencing, since art, music, and other cultural phases of the school program are treated only in incidental fashion in the curriculum. Church schools should live up to the tradition of the Church as the Mother of the Arts.

It is our duty to show youth that it is a delusion to believe that there can be rights without duties, privileges without responsibilities. Very often we find students whose lives are governed by impulse rather than by principle, products of homes where self-realization is the rule of action. In extra-curricular activities, when properly directed, such pampered students come face to face for the first time with the realities of life. Group discipline pro-

motes emotional maturity through its emphasis on cooperation and respect for authority. Again, will power is conserved and strengthened, a sense of personal responsibility is generated and fostered, desirable outcomes during an era when dependence seems to be developing as a national trait. Some attribute it to depression conditions, others to the rapid feminization of American life. Regardless of the reason, we should train youth to assume responsibility, to work for the common good, to master environment through self-reliance and self-control. We have at hand the means whereby we may conserve the spiritual forces: through developing and satisfying interests. We may direct the abounding physical energies of youth into proper channels: through organizing and directing all school sports and games. We may exalt the ideal of disciplined freedom: through providing for participation in school government. Let us assume a more constructive attitude with regard to the possibilities of extra-curricular activities.

TRAINING FOR CATHOLIC ACTION

The Catholic high school should train its students to do some independent thinking, to develop an attitude of "healthy skepticism." As the Apostle says, "Prove all things: hold fast that which is good." Naturally, we do not have in mind matters of faith and morals. But in this controversial age of "isms," we should try to develop the faculty of critical thinking. Good teachers train students to challenge statements. A teacher well grounded in the principles of spiritual life, who is a master of subject-matter and knows scholastic philosophy, has nothing to fear in cultivating a critical attitude in students. Teaching the duties of citizenship or inculcating a sense of civic responsibility, even to the extent of emphasizing the moral obligation of voting, is so much time wasted—unless a distinct effort is made to develop the ability to think critically. Is there any valid reason why we should not encourage more discussion in our classrooms? Why should we over-

emphasize the memorizing processes? Let us emphasize the development of the reasoning powers, instead, so as to pave the way for an understanding of broad generalizations; thus our young graduates "will react fruitfully, if critically, on the society which has produced them."

Religious instruction programs have been improved a great deal in our generation. Textbooks are better, satisfactory courses are available, teachers are better trained and the appeal is directed to the heart as well as to the mind of the adolescent. Our program is becoming Christ-centered. Despite these salutary improvements, too many of our students are identified with Catholicism through their parents; it is a family distinction passed on to the heirs, somewhat as a nobleman passes on his title to his son. Too often, unfortunately, this type of Catholicism never functions on a higher plane than that of the stewardship of an irresponsible heir of a great fortune. To conserve, develop, and create, in any field of human endeavor, the motivating principle must take on the character of a burning conviction; for instance, the fanatical zeal of the Communist has taken on something of the crusading spirit of the early Christians. Are we nursing the smoldering embers of a dying Faith in the minds and hearts of our charges? Are we to be outstripped in zeal by the legions of the anti-Christ? No; but we must admit that, in our efforts to provide for the practical application of abstract teachings, we have not enlisted associated activities as directly and effectively as possible. How much have we done to develop that highly cooperative, noncompetitive spirit which insures effective Catholic Action? How successful have we been in instructing our students to transmute the teachings of the Church into principles of conduct which govern the activities of everyday life? Do they recognize the Church as the friend of science, as the conserver and patroness of things of the spirit? Do they concede that she has always given voice to the highest aspirations of man? Students with Christ-centred lives will be proud of

their Catholic heritage. They will go forth into the world, consumed by the same vivifying flame of Catholic zeal that burned so steadily in the hearts of their immigrant ancestors, Catholics by conviction and not by inheritance. In order to provide this type of training, Catholic high schools must remain Catholic. Because they are Catholic, they should be strikingly different in every way that makes their programs more Christian. In that difference lies their secret of power. They should be known for their ability to train students who will "live dangerously for God."

COMMUNISM'S APPEAL TO YOUTH

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Let's start with the safety of platitudes: First, Communism has shown a remarkable appeal to youth; second, Catholicity can better any appeal that Communism makes. The first is newspaper commonplace: Most American youth movements are deep red or at least early spring pink; practically all secular universities have their campus clubs of noisy and vociferous Communists; the League against War and Fascism drives for a membership of young people; young writers write radical books and slightly ruddy plays; the teachers of youth when the National Educational Association met in St. Louis gave Norman Thomas their loudest applause; and even young Catholics look for loopholes in the Canon Law to permit the marriage of Karl Marx to Thomas Aquinas.

But what's the appeal of Communism? And how can we better it?

Now, I frankly admit, there are certain factors in Communism that Catholicity cannot duplicate. Communism is necessarily "agin' the government"; and how that appeals to youthful hearts! The brick-heaving side of Communism is right down a young person's alley. He threw spitballs in class and paper bags full of water during recess; the Communist suggests he substitute bricks and bombs—a quite logical step.

Communism has repealed all the Ten Commandments and substituted just one: "Be just to those of your own class." Now most youths would find this a much simpler world without the Ten Commandments, and adolescence has always been particularly annoyed by the Sixth and Ninth. Communism declares the Commandments as obsolete as oxcarts and Ko-Ko's snickersnee. Fine, says youth.

Until the unfortunate accident that is Russia happened, Communism was a creature composed of vision and dream. Youth has always been annoyed by facts and deeply impressed by a vision or a dream. So here in America, the Communist muffles references to Russia and promises American young people that American Communism will be streamlined Democracy. It's a dream with all the fascination of a dream.

I confess that we Catholics will have a hard time duplicating the appeal of brick-tossing, the repeal of the Commandments, and visions divorced from reality. We really don't need them, however. In all that is solid and fine we can do so much better than the Communist.

The first appeal we can certainly equal is the apparent novelty of Communism. Youth likes the new, the fresh, the different. He is bored by anything he has heard before—even if he heard it without learning it. Now, the claim of Communism to be extraordinarily different makes young writers grasp for it for their novels and their plays, young artists work it into their cartoons and murals, young teachers drag it to their classrooms, young orators find it exciting to talk about.

Please, good friends, let's remember that Catholicity is news! Let's remember that outside our immediate circle, people know less about Catholicity than they know, since "The Lost Horizon," about a Thibetan Lamasery. Anything we tell the great world about the Church is startling. I know. I've done it.

But our students don't find it that way. Oh, I know; we are back on ground trod in many of these conventions. I know, too, vast improvements in the teaching of religion have been made. But the student of religion is a little like myself and "Macbeth." I read it in a child's version in fifth grade; again slightly more complete in eighth grade; complete in high school; with notes and comments in college; exhaustively and exhaustingly as a young Jesuit student—and then really saw it as something new when I wit-

nessed the Gordon Craig production, the tabloid form at the Globe Theatre in Chicago's Fair, and done against a Haitian background by colored WPA actors. Our youngsters frequently have only the feeling of staleness about religion classes because we expand and expound the same material—without new settings, new treatments, new backgrounds.

Religion will seem new when our progressive textbooks are each essentially different in form; when we start teaching dogmatic theology to lay people and moral theology to boys and girls; and Scripture and the complete life of Christ to college students, and modern religious problems to all. Religion is full of astounding data and history and dogma that is kept a sort of secret for priests and Religious. We hammer the Ten Commandments, the Mass, and the Sacraments until the students are wearied beyond the point where they can be taught anything. Catholicity is the freshest, richest, most inexhaustible source of constantly new knowledge in the world, and yet it is Communism that gets the credit for novelty. Somebody's missing something very important in the handling of religion.

Communism appeals because it is positive. It demands that definite things be done. It sees the world as a place that can be made better. It points out evils as things not to be mourned and wept in this valley of tears, but to be wiped out as swiftly as possible. It has definite objectives and offers definite remedies. Youth gets a double thrill; it is going to do some swift and soul-satisfying smashing of evils. Then it is going to do some fine and noble building.

While religion? Well, somehow I thought that Christ came to earth on a program that could be expressed in much that same way. He wants evils smashed. He wants the City of God built. Forgive me if I am unjust and unfair; but is that the impression the young student gets? Does he see Catholicism as something battering fiercely at curable world evils in the hope of establishing the Kingdom of God in souls and business and government and literature

and recreation—everywhere? Or do we show him religion as a negative, almost personally threatening thing?

Well, we've certainly stressed the "Don't's" and "Mustn't's" and "Shant's." We have expounded at great length the Mosaic Ten Commandments, and then made very cursory reference to Christ's great fundamental Two Commandments. Moses said: "Thou shalt not." Christ said: "Thou shalt." We are largely on the side of Moses; hence we set low ideals for our students. "We'll be lucky if they don't go to hell." Missionaries swoop down on the young people of the parish and give 'em hell: Seven days of death, destruction, sin, judgment, threats, vengeance—and leave without giving any permanent motive for a good, constructive life. Retreats are small model (with slightly less oratory and crack of thunder) missions—full of sudden deaths and hell's fire, and perhaps a passing mention of Christ, not as the great and inspiring Leader, but as the terrible Judge of the Living and the Dead. Students go through an entire Catholic education, and never once pause to study the Man-God on whom they are meant to model their lives. Oh yes; they prove His divinity; but He came to show us how glorious humanity could be. They see the Church as an Eternal Fire Insurance Company; they don't see it as a world-wide organization with a program for man's happiness here as well as hereafter.

What's the use of shaking our heads over young people if we ourselves think we're lucky if we save them from hell? What's the use of fulminating against anything from girl's smoking to birth control, if we give them nothing to do? I mean it, nothing to do. Communism appeals by giving them definite things to do right here and now. Mishandling our religion, we tell them things they must not do. No wonder religion becomes for many of them a dark, menacing figure shaking a threatening finger—and let's pray that the figure doesn't wear our cassock and habit and look very much like us personally.

Communism was wise enough to catch the young person

outside the classroom. It invades the recreational hours. It fills the leisure-time activities. It depends less upon the class than upon the study club. Communist youths picnic and hike and play; they have hobby clubs and societies; they put on plays and make marionettes. They have a large social life under Communistic leadership. They edit papers and debate and discuss and apply propaganda technique.

Now, of course, young people ought to like class. They also ought to like spinach and cold baths. They don't, in the main. And smartly, Communism took the young person where he was happy and at ease. We didn't and largely don't.

We have our Catholic classrooms, and that is enough. Yes, the classroom is essential. But the classroom is seldom thrilling. The child and young person goes to class grudging to his recreational life with a whoop! He slumbers in physics class and misses dinner to tinker with the short-wave radio; he is bored by English literature and has a marvellous time getting out a newspaper; he finds Shakespeare dull, but wants to be in the school play; he is annoyed by geography and can't be torn from his stamp collection. He finds religion class just another class; he goes to a well-conducted Sodality meeting in parish or school knowing that there he is on his own, can do something, plan something, run something—not merely have things done to and for him.

Communism has been very, very clever. It gives Communist youths the impression they are doing things themselves. Young people lead youth organizations; they don't step to the obvious commands of oldsters. They encourage their young people to show initiative, to manage their societies and youth affairs. They want the opinion of youngsters and they flatter youth's desire to lead.

We? Well, we are perfectionists. We dread mistakes. And if young people make a blunder (as who does not?) we think it reflects upon the school and on our faultless honor. So we brood over our young people shelteringly.

We safeguard them from their mistakes and from a development of leadership. We push our hierarchical grades into everything. We plan and carry through and dominate and direct and do the talking, we oldsters. And meanwhile, youth impatiently demands: "Can't we do anything ourselves?" (Exaggerated picture? Yes, but I want to exaggerate for a minute.) I have watched CYO's in which the young people were kindly told just what to do and how to do it. I have seen schools where the faculty did it all, and the students tagged along. I have seen splendid national youth programs in which all the leaders were moving toward the sunset. And frankly, I have not been surprised when youth failed to get enthusiastic and went into their own little private and unannounced sit-down strikes.

May I confess a sneaking admiration for the way in which the Communist has flatfootedly stated that Communism must dominate everything it touches? It is a basis for art, literature, music, economics, sociology, history, the theatre, the dance, social life, politics, everything. They maintained this, these Communists, and they had the courage to see their theory through. They taught Communistic biology and Communistic folk dancing. Now, the plain fact is that youth likes this. It likes to feel that life is simple and unified. And Communism simplifies to the point of absurdity. Youth does not see the absurdity; but it loves the simplification.

Our case has been different. We know that Catholicity is the whole of life. We cannot in the abstract see an adequate society or a beautiful picture which has not Christ's teachings as its foundation or inspiration. But we lived in an unfriendly world and had to fight for the bare right to exist. So we learned to soft-pedal. We struggle to adjust our theory to the fight necessary to exist. We had our own standards, but we had to standardize. (And the testimonies did not agree.)

Youth got terribly puzzled. On convocation day the

president announced: "Religion dominates our school and goes into every class and course." That was beautifully clear. And then? Religion was in the religion classroom and pagan and Protestant literature in the English lecture; beautiful religious functions made lovely the chapel, and Broadway hits occupied the little theatre; three days went to an intensive retreat, and the rest of the year to state-imposed texts and subjects. We handled religion tactfully, unobtrusively for fear of offending our non-Catholic students. And the Catholic students lifted skeptical eyebrows and said: "Well, maybe it makes sense."

Communism is unblushing in its propaganda. If you are a Communist, you're supposed to eat, drink, play, study, and live Communism. Catholicity in our hands has become shy and modest. The student finds the position of Communism much more intelligible than the position into which we educators have for quite understandable reasons shoved religion in our schools. I know a Catholic medical school that would not permit a chapel. Imagine a Soviet Medical School in Moscow playing down its Godlessness!

Now it is my honest belief that the Communists have stolen from us two words that youth most loves: Militant and Sacrifice! A young person who turns Communist is expected to be a fighter for his cause. He is expected to make sacrifices. "There's the world in chaos," cries the Communist leader to the young recruit, "get out and do something. Die at the barricades if you must; but in the interval give out *The Daily Worker* in the subways. Foment class war for the dictatorship of the proletariat; but until that day comes, go down and help those strikers. Overturn the capitalistic system, but while you're waiting, get acquainted with the labor unions and the unemployed."

I wonder if too many of us are not content to let our youngsters dwell not in the Church Militant but in the Church Apathetic. I believe the Communists have stolen our grand Catholic ideal of life as a fight and life as a sacrifice. It's not a matter of giving a nickle to a fund

but of personally carrying a basket to a poor family; it's not studying the virtue of charity, but giving up one's time to visiting a hospital or reading to the blind or fighting for the rights of an evicted colored man. I wonder if Communists have not taught their youngsters the personal inconveniences connected with the doctrines of the Mystical Body and the Brotherhood of Man. At least, I see their young people taught to give their hand in comradeship to the negro and men and women of the yellow races; I find among our young people an amusing pride that they have recently become aware that negroes and exploited races even exist.

Why does Communism appeal to youth? Because it seems new; it emphasizes the constructive side, the things to be done; it goes outside the classroom to grip the interests of the students during leisure hours; it encourages young people to personal responsibility; it dominates the whole of their lives; it is militant; it asks sacrifices.

For us, a parallel program means a lot of mental adjustment and hard work. We have to start thinking not of what we want to give to youth and how to dominate youth, but of what youth wants and needs and how we can make youth respond. It means fitting religious programs in schools and parishes to the needs and interests and psychology of youth. Our youth programs have too often been of, by, and to some extent for the oldsters. Youth is very polite under those circumstances. But politeness can have a chilling blight on the best plans we draw up.

Concretely this all means:

(1) Religion must be treated as something new, something thrilling, something as modern as the day's newspaper, something that is constantly opening new facts, new truths, new vistas, new possibilities.

(2) The positive side of religion must be stressed. Christ is the great leader. The Church is the organization to bring Christ's way of life to men. Human happiness here and now must precede human happiness in eternity.

(3) The religious organization of the school (the Sodality, if you wish) must be the school's best club: with the interest of the full faculty, but a large measure of control by the students, talking, planning, carrying through, turning the theory of the religion classroom into life.

(4) Students in general should have more control of student affairs and less faculty curb and interference.

(5) Religion should go through the whole fibre of the school, even if this offends and turns away the non-Catholics.

(6) We are safe in placing a high estimate on our students' generous spirit, asking them for sacrifices. Sacrifices, however, do not mean merely "giving things up," but "doing things which are hard."

In a way, I have been feeling grateful to the Communists. They have taught us a lot of things about ourselves. Maybe they can teach us a little more about the handling of our own delightful young people.

THE SUPERVISORY LEADERSHIP NECESSARY FOR AN EFFICIENT PRINCIPAL

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In the time at my disposal, I shall not attempt to show the need or necessity of supervision in the secondary school, nor shall I dwell on the various principles and techniques of school administration and supervision that a principal must know in order to do the work of supervision effectively. Rather, I shall call attention briefly to the present cooperative nature of supervision, to the principal's partial neglect of his most important duty, and to a few supervisory practices that tax the leadership of the principal. I shall assume that the best way for the principal to show that he is the leader in his school is to do the work of supervision efficiently.

Supervision, in a more restricted sense than the term is often used today, is that phase of educational administration which is concerned with the improvement of instruction. But improvement in instruction, or teacher growth, is but a means toward the end for which the school exists—pupil growth. Accordingly, attention is no longer centered on teacher activity as the end of supervision, but rather as a means to bring about desirable changes in the pupil. Teacher activities are considered primarily in the light of their effect on the learning situation. As pupil growth is the main purpose both of supervision and teaching, the supervisory officer and the teacher have the same goal and must work together to achieve a common end. Supervision thus becomes a cooperative study to improve instruction, the process by which education is brought about. The National Survey of Secondary Education¹ reported that "today the supervisor is recognized in outstanding schools as a

¹ Engelhardt, Fred, Zeigel, William H., Billett, Roy O., *Administration and Supervision*. National Survey of Secondary Education Monograph No. 11, p. 203.

leader, a formulator, an adviser, but never as a perfunctory inspector. The relationship between the supervisor and the supervised is democratic and cooperative. The idea of the supervisor as a consultant is gaining ground rapidly."

Supervision is rightly considered the most important duty of principals. It is, however, the most neglected part of the principal's work. Crowley² in *The Catholic High-School Principal* found that for 243 Catholic high schools the principal's school day was divided as follows: Seventeen per cent of the time was devoted to supervision, 25 per cent to administration, 14 per cent to clerical duties, 41 per cent to teaching, and 2 per cent to civic and professional duties. Eikenberry³ earlier reported data in which the time distribution of public-school principals was very similar. The Department of Elementary-School Principals⁴ recommends that 51 per cent of the principal's time be devoted to supervision and 6 per cent to teaching.

Supervision is neglected and probably will be neglected as long as the principal has to spend a great part of his day teaching and doing clerical work. In high schools with an enrollment of two or three hundred pupils, the principal should be freed from classwork and provided with a full-time clerk so that he can perform his most necessary duty. But even if he has to do part-time teaching, he can find periods for supervision if he will keep regular office hours, if he budgets his time, and especially, if he will keep for a week or two an exact record for ten-minute periods of his activities throughout the day. He can then eliminate some less necessary tasks and give time to studying school problems.

Supervision is neglected, too, because the principal does not feel capable to supervise instruction, and, therefore, de-

² Crowley, Francis M., *The Catholic High-School Principal*. Milwaukee: The Bruce Publishing Company, 1935. p. 115.

³ Eikenberry, D. H., *Status of the High-School Principal*. U. S. Bureau of Education Bulletin No. 24, 1925, pp. 51-53.

⁴ Department of Elementary-School Principals, *Seventh Yearbook*. Washington, D. C., National Education Association, p. 207, Table 33.

votes his energies to more congenial work. He is often what Professor Judd calls an "emergency" man, waiting in the office for a teacher, pupil, parent, or janitor to call on him. McGinnis⁵ points out that supervisory visits, in the opinion of high-school teachers, are very effective in solving problems of classroom management, less effective in the matter of problems of methods of teaching, and least effective in solving problems of diagnosis, selection of subject-matter, and selection of teaching materials. Koch⁶ stresses the point that two-thirds of the things teachers wanted to know had to do with teaching procedures fundamental to success in the classroom. They were interested in problems relating to pupil personnel, methods of conducting classes, and methods of developing pupil appreciation for better things. But the problems that they submitted to the principal were largely managerial, not educational. They seemed to regard him more as an organizer and administrator than as an educational leader.

To be an educational leader in his school, a principal must, as I have mentioned before, perform his supervisory duties effectively. And to do effectively the work necessary to bring about pupil and teacher improvement, the principal must have a program. The National Survey of Secondary Education,⁷ after a canvass of the literature on supervision, classified the elements of the supervisory program under the following divisions: "(1) The development of educational aims and objectives; (2) the development of subject-matter and content, including pupil activities and experiences; (3) the development of teaching methods and procedures; (4) the adjustment of the teacher to the community; (5) provision for individual differences of teach-

⁵ McGinnis, W. C., "Supervisory Visits and Teacher-Rating Devices." *Journal of Educational Research*, XXVIII (September, 1934), p. 45.

⁶ Koch, Harlan C., "The High-School Principal in the Role of Supervisor." *American School Board Journal*, LXXXIV (March, 1932), pp. 29-31.

⁷ Engelhardt, Fred, Zeigel, William H., Billett, Roy O., *Administration and Supervision. National Survey of Secondary Education Monograph No. 11*, p. 149.

ers; and (6) the evaluation of the supervisory program."

In addition to having a program, the principal usually must provide incentives to bring about teacher growth. The daily routine of teaching, the many duties connected with classroom work, the discouraging results that often accompany one's best efforts, the lack of cooperation on the part of pupils, have a tendency to dull the edge of teacher ambition, and it requires a great deal of thought and ingenuity on the part of the principal to provide incentives to help the teacher not only to maintain efficiency, but to continue to improve. Reavis, Pierce, and Stullken^s explain several devices and incentives that the principal can easily employ in stimulating teacher growth, the following ones being worthy of attention: (1) Giving professional recognition to teachers by commendation of good work, by consulting the expert teacher on problems in his specialty, and by sending young teachers, with his approval, to observe his work; (2) giving teachers the opportunity to perform outstanding service in school or community and giving them credit for it; (3) advancing the competent teachers who have initiative; (4) leading teachers to do professional reading and study; (5) providing a challenging school environment in which problems are solved by means of scientific experiment and study; (6) delegating professional duties to teachers and holding them responsible for accomplishing them; (7) reporting exceptional services of teachers and getting their worthwhile contributions into print; (8) aiding the beginning teacher to analyze qualities prerequisite to success. Two others might be mentioned: Allowing teachers more freedom, as some of them need a large amount to do their best work, and giving teachers a wider view of the purpose of the school than merely the teaching and learning of subject-matter.

Finally, besides having a program and providing incen-

^s Reavis, William C., Pierce, Paul R., Stullken, Edward N., *The Elementary School*. Chicago: The University of Chicago Press, 1931. pp. 332-65.

tives for teacher growth, a principal must carry out supervisory activities to bring about the ends of supervision. In the remaining pages of this paper, I shall try to give practical suggestions on three important ones that make great demands on the leadership of principals. They are: (1) Directing and aiding teachers to revise or construct courses of study; (2) visiting classrooms and conferring with teachers; (3) holding general teacher meetings.

According to the National Survey of Secondary Education,⁹ the most valuable outcome of curriculum construction was the professional growth of teachers participating. Drawing up courses of study demands much professional reading, study, discussion, exploration, and experimentation on the part of teachers, and reading and study are regarded as the best means to bring about teacher improvement. Groups of teachers can spend time profitably formulating the school's philosophy of education, writing a clear statement of the general aims of the course, suggesting means in terms of pupil activities and teaching materials to attain specific objectives, deciding what the outcomes in students might probable be, providing for individual differences by variation in content and method, making suggestions that give insight into the value of subject-matter and methods of teaching it, setting standards of attainment, devising types of problems and activities, providing remedial suggestions, illustrative materials, references for teachers and pupils, and devising tests to measure outcomes. If one teacher working alone cannot draw up a course of study, he can, as a beginning to this type of work, file away the devices that he uses to secure the interest of students, the useful and vital subject-matter that he introduces to supplement textbook materials, the references and projects that he assigns, the testing materials that he devises, the aims that he tries to achieve in each lesson or course, and the lesson plans that he makes. After an experience in

⁹ Lide, Edwin S., *Procedures in Curriculum Making*. National Survey of Secondary Education Monograph No. 18, p. 55.

curriculum construction, the teacher will have a better grasp of his subject for teaching purposes, and he will, perhaps, keep in mind his pupils rather than the subject-matter he is teaching.

Drawing up courses of study might help to eliminate what is regarded as the greatest defect in American pedagogy. I refer to the common practice of teaching subject-matter or factual material as an end in itself, and forgetting the outcomes in students which should result from working with subject-matter. If a pupil gives back the facts contained in so many pages, or writes a book report, or turns in the required number of exercises, that is often all that is expected. But the primary consideration should be: What effect will this lesson have in giving pupils understanding of vital relations, in creating the right attitude or appreciation, in attaining a desired skill, in improving conduct? These should be the outcomes of teaching.

A second supervisory activity of great importance in promoting teacher growth is classroom visitation. It is a duty that principals most often neglect, probably because they do not know how to go about it or have not made the teachers see the need of it. But a certain amount of it is necessary. Professor Bobbitt once remarked that it isn't in human nature to keep on going at full efficiency without evaluation, oversight, and inspiration. Some teachers need only appreciation and recognition. All need guidance and direction.

The principal and teacher are both concerned with pupil activity and pupil growth and must cooperate in their common problem. If the principal steadfastly keeps in mind that his chief concern is pupil and teacher improvement rather than "inspecting," the teacher who is anxious to improve will welcome his visits. If a teacher, however, takes the point of view that he is a specialist in teaching his subjects while the principal is more or less of a general practitioner and can be of little help, the point of view can often be changed by confronting the teacher with a prob-

lem. Sometimes after an instructor sees the results of an objective achievement test he may feel the need of appraisal and of counsel on his teaching procedure. Sometimes in helping to draw up courses of study he might feel the need of guidance. Improvement begins when one feels the need of it.

With regard to classroom visits these points might be helpful:

(1) The experienced high-school teacher presumably knows how to teach his subject, the problems involved in presenting it, and the social values it contains. He should not be treated as a beginning teacher.

(2) The principal must be concerned with the improvement of instruction and pupil learning and not with teacher traits and activities primarily.

(3) Choose one or two objectives in a conference with the teacher before the visit so that both principal and teacher will know what is being attempted.

(4) Prepare for the visit to the classroom and study teaching techniques related to the objective sought.

(5) Such techniques may be related to the principles of learning. Note how assignments are made, what motives are used to arouse interest, what directions are given how to study, the amount of teacher and pupil activity. Does the teacher make the common mistake of employing identical methods to bring about understandings, appreciations, and skills?

(6) With regard to recitation, is it merely testing what the pupil has learned, or is it a clinching-of-learning activity, a sharing or contributing exercise?

(7) Is the attention of pupils challenged? Is the control technique of the teacher effective? Is there effective supervision of study? Is there a lesson plan?

(8) The principal is a critic teacher and not a demonstration teacher. He does not have to be a better teacher than the one he visits, but he must know, as Professor

Briggs¹⁰ suggests, the specific purposes of each subject, the characteristics of good assignments, habits of study, the psychology of learning and retaining, types of recitation, testing, and application. Since he sees each subject in relation to the objectives of education, he can give the teacher a wider point of view.

(9) At the beginning, visits should be on call or schedule. Later, unannounced visits will be in order.

(10) Teachers want frequent visits, for the entire period, and on consecutive days so that the principal can see their whole plan of work.

According to the *Eighth Yearbook*¹¹ of the Department of Superintendence, teachers rated the conference following the classroom visit as the most valuable supervisory aid. It can be that, but it demands a great deal of tact, encouragement, frankness, appreciation of the teacher's effort, and definite, constructive criticism on the part of the principal, and the desire to improve and receptivity to helpful suggestions on the part of the teacher. If attention is centered on the learning situation and pupil activity at the beginning of the conference, the discussion can eventually be brought to teacher technique, thereby giving the principal the opportunity to suggest teaching procedures, the reading of significant educational articles, and desirable pupil experiences that may lead to the solution of existing problems. Sometimes it is necessary to consider teacher traits, but ordinarily such procedure puts the teacher on the defensive. The benefits from the conference should be mutual, and the principal by listening to the teacher's plans and ideas can learn about his school and his capabilities as a supervisor.

A third type of supervisory practice that is especially

¹⁰ Briggs, T. H., "The Responsibility of Supervision." Bulletin 25, Department of Secondary-School Principals of the National Education Association, 1929, pp. 6-12.

¹¹ Department of Superintendence. *Eighth Yearbook*. The Superintendent Surveys Supervision. Washington, D. C., National Education Association, 1930. p. 81.

valuable for the development of professional-mindedness is the faculty meeting. Carefully planned and conducted group meetings are among the most frequent and most successful means employed in supervision, according to the National Survey of Secondary Education.¹² In the larger schools general faculty meetings are concerned with professional ideals and standards, educational philosophy and theory, and problems of school management. But in smaller schools topics may well be more specific; for example, discussion of important articles in current educational literature, demonstration teaching, minimum essentials, correlation of subjects, case studies of individual pupils and groups, diagnosis and remedial measures for common weaknesses, the use of the library, the learning process, individual differences, differentiated assignments, etc.

But to be most beneficial, teacher meetings must have a program drawn up in advance and covering a year or a semester. As it was suggested to me to treat of faculty meetings, I shall give a plan that might aid in making the monthly conferences more interesting and valuable, and in uncovering problems for future programs. I have in mind a sort of school survey in which different committees of teachers might study and report on the following topics, many of which, however, are too broad to be taken up in a single meeting:

(1) Our philosophy of education and the general aims of our school.

(2) Opportunities. Under this title, we can study the social composition of the city, vocational opportunities and the school guidance necessary to aid students to realize these opportunities, the future plans of pupils, their intelligence, and the occupations of their fathers.

(3) The aims and outcomes of instruction. What are our aims? What outcomes do we expect in our students besides mere knowledge of subject-matter? What should

¹² Koos, Leonard V., and Staff. Summary, National Survey of Secondary Education Bulletin No. 1, p. 110.

we expect with regard to specific habits and motor skills, attitude and appreciation, and understandings? What means can we take so that pupils achieve these outcomes? What precisely must we do to help our pupils become, or desire to become, more punctual, self-reliant, accurate, discriminating, cooperative, interested in their work, more honest, truthful, reverent, and faithful in their religious duties?

(4) The curriculum. Knowing the opportunities that the city offers, the intelligence of students, and their future plans, we can examine whether the program of studies is suitable, decide whether there should be electives, and if there should be, determine whether there are enough electives in the program to allow for exploration of the interests and abilities of students.

(5) Teaching. Do we follow too closely the textbook in our teaching? Should we draw up our own courses of study? What do achievement tests reveal regarding the accomplishments of students?

(6) Success of students in school work. Under this topic can be considered such items as the number and percentage of students failing in various subjects, the causes of failure, and the school policy regarding failure. Should a teacher have to justify his failing a pupil by giving specific reasons for the failure and not merely by stating that the pupil isn't bright or doesn't study? Do we have a clear concept of what the grades or marks represent? Do we have a uniform marking system? If some subjects are more difficult than others as shown by an excessive number of students failing, should all be required to take these subjects? What provisions do we make for the bright and the dull pupils?

(7) Pupils who discontinue school. A study of discontinued pupils, their reasons for dropping out, where they go and what they do may reveal a school policy that needs improvement. If they discontinue at the end of the compulsory period, to what extent will the subjects they have taken in the first and second year of high school be of use

to them? Should they have had subjects richer in present values? Should any changes be made in the arrangement of the program of studies?

(8) Extra-curricular activities. Are there sufficient number and variety of extra-curricular activities so that all pupils may participate and learn to cooperate, support, and be active in organizations?

(9) Graduates. Follow-up each graduating class and determine how their school experiences have prepared them for the positions they now occupy.

Consideration and discussion given to such topics will be valuable only if the meaning and implications of the data are weighed, and if action is taken in accordance with valid school practice.

"As the principal, so the school," is an acceptable generalization. The success of a school as measured by pupil growth depends primarily on those whose work is most important in the school—the teachers. But the work they accomplish as a group is dependent to a large extent on the type of leader they have. If the principal is merely an office man, content to let things take their course as long as they seem to be running smoothly, the school will not be efficient and pupils and teachers will not improve as much as they have a right to expect. He must be alert, sensitive to school problems, and intellectually curious. Like the teacher, he should choose one problem each year that he will solve in a scientific way. To solve it, he will have to study, and that is the most effective method of improvement, whether for teacher or principal.

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THE ORGANIZATION OF INSTRUCTIONAL PROCEDURES IN ALL SUBJECT-MATTER TO EMPHASIZE CATHOLIC PRINCIPLES

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It is indicative of a wholesome outlook on their tasks that the members of this Department are continually striving to discover and develop the means of making our Catholic high schools more effective, particularly in that field which is the very reason for their existence—the development of Catholic principles in the lives of their students.

It will be the purpose of this paper to stimulate thought and discussion as to the methods by which the Catholicity of our schools may be more firmly established. We are acutely conscious as Catholics that we must not neglect any opportunity to make our work more effective. In consequence, if there be any effective procedures through which emphasis can be given to Catholic principles these procedures must not be neglected. Because of the personal conviction of the writer, after consultation with quite a number of fellow workers in Catholic schools, the view to be presented will be rather negative than positive in relation to the title.

The topic, as assigned, suggests two avenues of approach: The one in answer to the question, "How are instructional procedures in all subject-matter to be organized to better emphasize Catholic principles?"; the other approach is in answer to the question, "Should instructional procedures be organized to emphasize Catholic principles in every subject-matter field?"

The answer to the first question involves an individual discussion of exact techniques to be employed in each subject, such as religion, history, economics, sociology, civics, English, algebra, geometry, biology, chemistry, physics, Latin, German, Greek, French, Spanish, shorthand, type-writing, home economics, art, drafting, shop work, etc.

Such a detailed analysis would seem to be out of the question in the present discussion because of its necessary length and, also, because I doubt seriously the ability of any one individual even to attempt it. Its proportions would demand an organized cooperative study. I should be happy to know the outcome if such a study has been made by any group in our Catholic schools, but at present I am not aware of any such project.

The second question suggested as an approach is, "Should instructional procedures be organized to emphasize Catholic principles in every subject-matter field?"

In taking up this topic, the question occurs, "What are Catholic principles?" Probably the best response is that every true or correct principle is a Catholic principle whether or not we so designate it. God is the only ultimate Source of right principles and regulations and His Holy Church is the only official Teacher and Interpreter of His principles. Whatever of right may exist in the principles of those outside the official body of the Church is borrowed from Her teachings, either directly or indirectly.

The general aim of our Catholic high schools is and must be to help boys and girls develop into better men and women. The serious question always before us is how to accomplish this. Has everything been done that can be done, or is there room for improvement in our work? Perhaps no one actively engaged in high-school work will say that all is well and that all we need do is carry on. But just what is the direction that further effort should take to increase the percentage of success in helping students achieve their best results? We have repeatedly said and we have heard others among us say that something should be done to make our schools more Catholic; i.e., to provide greater assurance that our graduates will be well founded and well practiced in the fundamentals of right living. It has been said repeatedly that we have given too much thought and attention to what has been done by non-religious educators and educational systems and have lost

sight of our own possibilities of leadership. There is no doubt that our procedures, in many instances, have followed trends that have developed in school systems other than our own. This fact does not necessarily imply a defect in our planning and organization. It is certainly true that some modifications in our schools have been necessary to meet changing conditions in the last generation. It really makes little difference whether or not we were the ones to inaugurate the modifications.

One development alone suffices to show that there was need of modification in our plans: viz., the remarkable increase in the numbers enrolled in secondary schools in recent years. This fact has changed substantially the character of the applicants for admission to all high schools, and correspondingly has changed the aims which a present-day high school must set for itself.

It is no longer sufficient for us so to organize our high schools as to make them exclusively college preparatory in character, unless we should decide that we shall accept only students of that type. It would seem that our final aim must be, if we are to be consistent, to provide high-school training under Catholic auspices for every Catholic high-school student. If this is to be our aim then we are faced with the same fundamental problem as that which faces the public schools. It is but natural then that our meeting of the problem should be similar in character to that followed by the public schools. Many of our applicants for admission to the ninth grade or first year of high school never will attend school after high school; in fact, not more than 25 per cent will enter college. This fact forces us to consider the possibilities of courses of study in high school which will be most helpful to the large percentage who will have no further schooling. Here we are faced with the problem which is most troublesome to Catholic high schools; viz., the financing of courses which require special equipment and in which the pupil-teacher ratio is smaller.

In consequence of the above facts and considerations, it

would seem that much of our fear of imitation, and our lack of branching out on our own is due to hampering shortage of funds rather than to any inherent weakness in our aims or vision.

Certainly, it must be recognized as true that we are not satisfied and never will be satisfied to have our Catholic schools achieve no more than secular training in the usual branches of study. Our aims must be to train our boys and girls in the fundamentals of right living, which, of necessity, means in Catholic principles. The question of the moment is one of means or method rather than of intention.

Our high schools, partly as a result of increasing numbers, and partly as a result of the greater number of subject-matter fields to be approached, each of which has its own technical requirements, have developed into departmental organization. Such organization has brought about a condition in which the individual teacher must deal daily throughout the school year with upwards of 150 different students instead of the usual 30 or 40 in elementary schools. Through this departmentalized plan, there arises a necessary loss of thoroughness of acquaintance with individual students and a consequent loss of some of the possible personal influence of the teacher. This probably has made us increasingly conscious of the fact that we are not succeeding as well as we might be in instilling Catholic principles in all the students who come to us. That some of our graduates fail to use correct principles in after-school life, if they had them, we must admit. That under perfect school provisions some would fail to remain steadfast, probably all of us would admit. However, our task must, of necessity, be to provide every possible guarantee that defections in those under our training will be reduced to a minimum.

Any attempt to analyze the individual courses of study with a view to setting up a technique for developing Catholic principles would be a huge task. A general high school of the present time offers classes based upon upwards of 60

courses of study in upwards of 30 subject-matter fields. The correct insertion of Catholic principles into these 60 courses of study would not be simple. The magnitude of the task, however, would not itself warrant its omission. But is it possible of fulfillment and is it desirable if possible? Probably every Catholic high-school teacher will agree that there is no subject-matter field upon which correct principles of living do not touch. The development of such principles and their application, however, would seem to have no fixed time or place. They would seem to submit to no technique other than that which will normally occur to a skilled teacher when the proper occasion presents itself.

It goes without saying that in the formal Religion classes all possible attention should be given to the development of sound principles on the basis of fundamental religious doctrines. Perhaps here more than anywhere else we have grounds for fear that our work is not attaining its best results. And perhaps here is the field which deserves our concentrated attention. It would seem to lead to a scattering of effort to attempt to organize detailed procedures for promoting Catholic principles throughout the program of studies before we have exhausted the possibilities of our organized classes in Religion. We cannot hope to make theologians out of adolescent boys and girls, but it does seem that if our work were properly planned, two to five periods per week for four years should be ample time to set up correct principles of conduct in our students. The problem does not seem to be to provide our students with principles which they *know*, so much as it does to provide them with principles which they will follow. True, in some instances, mistakes are made in life because people do not know what is right, but more frequently mistakes occur because of the lack of application of principles to practical cases of personal conduct. Perhaps we are lacking in methods of demonstrating the application of principles.

When we say that Catholic schools must aim to maintain a Catholic atmosphere throughout, do we not mean that

high ideals and principles are to be developed wherever possible? But have we not been losing many opportunities which exist or can be made to exist outside of the courses in all subjects? Have we made use of all avenues of personal approach to our students? No one doubts in theory the value of the personal influence of a good teacher with his or her students. It is probably true, however, that this factor is not utilized as effectively as it might be. I doubt that we have developed the possibilities that exist in personal counsel between students and teachers. It has been used, of course, to a greater or lesser degree in every Catholic school. Very likely it has much greater possibilities than we have so far utilized. It would be of great benefit to all of us if those schools which have set up a technique of guidance or counselling would report their plans and their results to this Department. It is relatively simple to theorize about possibilities, but it is more valuable by far to know what has been actually accomplished and by what methods. Here again we find ourselves hampered by finances. To set up an adequate counselling organization generally involves extra help in the teaching staff to provide time needed for counsellors to do their work.

The Sodality, a Catholic-Action organization, or some similar society, under the right leadership in a school has great possibilities for the development of right principles in our boys and girls. We certainly have not to date exhausted the possibilities of such activities. In them are opportunities for building up the entire spirit of the school, since they do not confine their efforts to classroom routine. A spirit of Catholicity inspiring every activity of the school, whether curricular or extra-curricular, is the ideal to be sought. Formal and informal discussions, in large and small groups, will aid greatly in the application of right principles in all personal as well as social activities. This field has almost unlimited possibilities for development.

It is, of course, clearly evident to you by now that the direction of this paper is away from any attempt formally

to attach religious training to every high-school subject. Certainly, it is most desirable to develop the Catholic phases of social studies and literature to the fullest extent and to acquaint our students with Catholic contributions to all the fields of human knowledge. However, it seems to me that we should be going far afield to attempt to set up a technique for emphasizing Catholic principles in every subject, as high-school subjects are at present constituted.

No one of us is certain that the present organization of secondary schools is perfect or ideal. There is no doubt that group instruction in separated fields tends to allow the individual to become submerged in the crowd. It further tends to direct our energies to what we call the general good of the group rather than to help us make the most of every individual who comes to us. Perhaps some one will develop an entirely new basis for the schooling of adolescents, around a centralized aim to which all desirable skills may be attached. How this might be done it would be hard to say, for there is need for mastery of some fields of learning rather than a feeble scattering of effort over a variety of fields, but the fields of mastery would never be exactly the same for all individuals. It is even possible that we are struggling along in the right general direction, in spite of our fears.

I know I am speaking for a large number of teachers in Catholic high schools when I say that we still have much room for improvement in our formal Religion courses. Also there is still room for improvement in the training of our teachers of Religion. These things have been mentioned repeatedly, but they are still true. Show me a Catholic high school with a thoroughly competent staff of teachers who are themselves solidly Catholic in all their views and I will show you a school in which Catholic principles are emphasized properly and prudently in every phase of school work. I do not believe that we can formally set up procedures in all subjects for developing Catholic principles. I do believe that we can do much to promote in our teachers a conscious-

ness of numerous informal opportunities for developing better things in our students. A well-trained teacher will sense the proper occasions and use them, whereas the formal lesson plans or courses of study can never accomplish the same results; hence the task would seem to be to insure the high calibre of the teaching staff. Good Catholic teaching will follow.

If any one has attempted to formulate a program of procedures in all subjects, it would be most helpful to hear reports of its success. Until that has been done the possibilities will remain in the realm of conjecture, in which case our position on this matter, whichever it may be, will prove itself right or wrong in the light of developments yet to come.

If this statement has in any way stirred you to voice your opposition or to state your convictions, it will have served its purpose. A brisk clash of opinions may cause the spark that will start bigger and better developments.

VISUAL PROJECTS IN THE TEACHING OF APOLOGETICS

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There never was a time when I did not like to draw pictures. I still draw them. At the turn of the century, pupils were still treated to the formidable diet of Harvey's Grammar with, so it then seemed, interminable diagrams to set forth word relationships. I still make diagrams. The pencil-habit, as an adjunct of study, was acquired early. My first Bishop, John P. Carroll, time on time quoted Pope Saint Damasus: "*Studium sine stylo somnium est*" (Study without a pencil is wool-gathering). I still study "with a pencil." Some opportunity to observe methods in use in the vacation schools founded by Bishop O'Hara in Montana revealed the employment of visual methods. Monsignor Day of the Diocese of Helena made a picture the basis of each lesson in his correspondence-course of Christian Doctrine. Chalk-talks enliven classroom and lecture platform. Teachers have devised "motion-pictures" of a lesson somewhat after the fashion of instructors in embryology visualizing successive developmental stages. Diagrams set forth relationships. Outlines organize materials into large units. As a cognitive power, sight ranks highest among the senses. I liked drawing; students do not dislike it. "Teachers of Religion, by and large, are neither interesting nor interested"—so the student (*The Queen's Work*, Jan., 1936). "We had it in grade school," says the high-school pupil; "we had it in high school," says the college student. When assigned to teach Apologetics to college sophomores, I thought: "Well, here's something that you did not have before, at least not in just this way." I made up my mind to use maps, drawings, diagrams, and to stimulate the student to do likewise.

Immanent activities begin and end in the agent. Doctor Cunningham (Rev. W. F., C.S.C.) quotes President Elliot of Purdue: "A student learns through his own activities, not by being sprayed with ideas."

The sections in Apologetics met twice a week. I was interested in an active attitude on the students' part in the classroom, but more interested in student-activity between classes. What is desirable in any class? Student-activity, not passive absorption; reasoning, not memorizing; a problem attitude looking for truth, not statements at the threshold. I believed that I could stimulate student-activity, especially outside of class, by what I loosely called "visual projects." A project may be "any instance of purposeful activity from the pupil (i.e., the learner's) point of view" (Kilpatrick); it may be "a problematic act carried to completion in a natural setting" (Stevenson). For me "project" means little more than an assignment to be expressed as graphically as the subject will permit.

The assignments were concerned with the formal and systematic portion of our work in Apologetics. This portion of the work was reduced to six fields of interest: God, Man, Gospels, Christ, Constitution of the Church, and Infallibility. A student did a large poster: a mountain path leading by a single switchback to the Temple of Faith at the summit. The Way of Reason was in shadow; the wayfarer, taking instructions at the foot, passes six signs (each a thesis), progressing on the path of philosophy and history. At the turn of the way is a sign: The End of the Way of Apologetics—The Reasonableness of Catholicism; an index points to the Way of Faith beyond, this portion of the switchback in the full flood of light. The wayfarer is shown the second time at the top with arms outstretched seeking admission into the House of Faith; light symbolizes grace and the suppliant attitude brings out the will-to-believe. The poster remained throughout the year to present panoramically the task at hand. In Doctor Cooper's *Outlines* the poster covered Chapters VI, VII, XV, XXI,

XXIV, XXV, and materials drawn from Theodicy, Rational Psychology, and Ethics. The aim here was closely knit, well-articulated argument leading to the single conclusion: To adhere to Catholicism is in perfect accord with reason. Much is left out, but here is an economical chain consisting of six links of argument each one of which the student endeavors to set up as graphically as possible on a plate about 24 by 30 inches. The kind of information that Governor Smith needed when he (sadly and magnificently) answered Frank Munsey's query as to why Catholics do not eat meat on Friday, something in this fashion: "I don't know, but I don't eat it," illustrates other subjects dealt with from the apologist's angle rather informally and incidentally in about every third class period.

To illustrate the "visual projects" which sought student-activity especially between classes, three are selected. Of the first, the problem may be put in the words of the title of a published series of lectures by Doctor Arendzen: *The Gospels—Myth, Fact, or Legend?* A list of witnesses to the traditional authorship of the gospels was given to the students. Three or four students got biographical data, let us say, on Irenaeus from the *Catholic Encyclopedia* and found his testimony on the genuineness of the gospels mostly in Hugh Pope's *Student Aids to the Study of the Bible*. Three or four other students did the same for Tertullian, for the Muratorian Fragment, and so on. These materials gathered, each student drew a map of the Mediterranean and located each gospel witness with the dates, brief biographical data, and testimony of the witness. In the center of the Mediterranean a large circle was inscribed: The Traditional Authorship of the Gospels. Heavy arrows converge on this circle from the great cities around the sea; from Irenaeus and Lyons, from Clement and Alexandria, from Justin and Rome. When possible, the gap between the witness and apostolic times is bridged, for example, in the case of Irenaeus by indicating the School of John at Ephesus. The whole visualizes "cumulative,

convergent, uncontradicted, geographically widespread" (Cooper) testimony of the first three Christian centuries on the genuineness of the Gospels. I do not believe that the student can get the same vital appreciation of the words "cumulative, convergent, etc." from reading that he can from their graphic representation and as for the vividness of the impression I do not think there is any comparison. The student had now assembled data and organized them; there remained interpretation. A legend sets forth the significance of the whole: The Gospels are contemporary biographies, in all cases ultimately the works of eye- and ear-witnesses; such early documents are a check on the legendary tendency; there was no time for unconscious deformation. This is, of course, only part of the Gospel problem. The next project selected for illustration concerned itself with the dilemma: Christian or Unitarian? What did Christ think about Himself? The student is to discover whether the Christ of the Gospels was conscious of Divinity in the true and proper sense. He reads the first or third Synoptic Gospel and Saint John. He is on the *qui vive* for statements and actions which imply or assert Divinity. The student's excerpts become major premisses, the student's analyses of the texts chosen by him, minor premisses, all arguments lead to the single conclusion: The God-Consciousness of Christ. The texts are arranged in a large outer circle of circles; the analyses, in an inner circle of circles; the conclusion is put in a circle at the center. Arrows lead from major premiss through minor premiss to the conclusion. The student has read two gospels through, he has excerpted and analyzed, organized the materials and graphically expressed the logic of his procedure. When the details will have been forgotten, in his mind's eye he will always see the outlines of his thesis. And the student has been active between classes.

The third project we called "The Pyramid of the Resurrection." Mr. Christopher Hollis has pointed out that the Creed refers to three miracles, the Virgin-Birth, the Resur-

rection, and the Ascension. The first was Mary's secret; the last was the terminus of the post-Resurrection days and, therefore, presupposes Easter; as an apologist, he focused his attention on Easter. Economy dictated a like policy for students with limited time in studying the Divinity of Our Lord. Several weeks of study and class discussion were finally arranged in pyramid form. The cap stone of the pyramid—The Divinity of the Christian Religion—rests on a stone—the Divinity of Christ; a third stone—the Historical Fact of Easter—rests on two stones: the Reliability of Observation and the Reliability of Report. We looked at the written evidence, its dates and sources, and we discussed the various theories by which opponents of the supernatural have striven to wreck the historical reality of Easter. If, for instance, it was a question of the hallucination theory or of the swoon theory, the student did a pointed essay which became one of the blocks in the construction of the pyramid on the observation side. If it was a question of alleged contradictory reports or the bracketing of Easter with the "passions" and "resurrections" of the gods of the mystery religions, the student's essays became blocks entering into the construction of the pyramid on the report side. "The Divinity of Christ (thesis for) never took on a definite form," says one student, "until I worked out the subject in the pyramid project. Here, by taking evidence for Christ's Divinity and condensing it into small blocks which were fitted into the pyramid and built up, block by block, I was able to understand what the Divinity really meant and on what it was based. . . . I believe that had I spent the corresponding number of hours merely reading, the knowledge would have passed away soon after the final examination. As it is, the pyramid—its structure and meaning—still stands clearly before me." A senior, two years after the work was originally done, says: "I see these duties, my mind visualizes them as soon as the subjects are brought up. I know what they (the projects) stand for. I always will."

The projects which I have chosen for illustration are little more than diagrams which graphically set forth thought

relationships, frameworks on which materials are arranged in large units, but these are of the essence of good learning. One can, of course, go beyond this with pictorial representation. The very word "elevation" in connection with man's elevation to a supernatural destiny suggests the possibility of using two floors of a house to plot out this idea; a reservoir and eight chalices have served to illustrate how Calvary's merits come to the individual soul by the relative-sacrifice, Mass, and the seven Sacraments; the electric bell, incorporating a temporary magnet, furnishes excellent analogy for sanctifying grace; our Lord Himself suggests the vine to represent His mystical body. Some recent publications of the University of Chicago, like *From Galileo to Cosmic Rays*, suggest how large a place visual materials may have in good teaching. A model of a thing is an aid to understanding that thing and the ability to make a model of the thing is proof that it is understood. But this is not all. Students take pride in doing a good job. A student from this city had some of this work hanging in his room. Another student in one of those sections which began the work in 1933-34 just recently told how his mother had used the charts in her study-club work. And another student in one of these sections, a ranking student in the University, when appearing before the University's Committee of Selection for the Rhodes Scholarship, told the Committee that his chief interest while in college had lain in the field of Apologetics. A this year's senior claims that he has carried over the study procedure: analyze, relate, organize, visualize, into his subsequent study. Doubtless some students liked the work less well. What is here related, is only one thing of many that can enliven the teaching of Religion and stimulate the student to an active interest. With simplification and with the teacher doing more of the work I do not know why seniors in high school would not do this job about as well as the college sophomores. A hundred teachers, working on a hundred units in our Religion courses, could discover a thousand visual and graphic possibilities by which a comparatively meager store would be enriched immensely.

AN ANALYSIS OF THE RELIGION PLACEMENT TEST FOR COLLEGE FRESHMEN

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According to the Very Reverend Thomas F. Coakley, of Sacred Heart Parish, Pittsburgh,¹ one of the fourteen holes that should be plugged to stop the leakage from the barque of Peter is the following:

“the deplorable breakdown of our Catholic parish schools! It is almost a truism to say that we have no genuine Catholic schools in this country. Our parish schools are for the most part only copies of public schools with a veneer of Catholicism and religion thrown over them, staffed, it is true, by devoted and zealous nuns wearing a religious habit, but who are spiritually suffocated by the un-Catholic educational system that has gained control over us. The trend in our Catholic schools for the past generation has been more and more to ape the methods, the curriculum, the standards, the textbooks, and the credits of public-school education, until our Catholic schools have almost been drained of their supernatural content. Every fresh so-called enrichment of the curriculum has resulted in the impoverishment of the Catholic atmosphere of our schools, (I do not know that this follows and I am not sure it is true) and this applies to elementary schools, colleges, and universities.”

This indictment, uttered by a pastor who has studied the leakage problem for twenty years, whether you agree with him or not, has gone unchallenged and will remain unchallenged unless we can prove that our Catholic schools *are* attaining, as far as human weakness permits, the ends for which they were established.

Hardly had the echoes of Father Coakley's bombshell died away, when the Benedictine, Reverend Sylvester Schmitz,

¹ Coakley, Rev. Thomas F., D.D., “Reasons for Leakage from the Barque of Peter,” *America*, Vol. LVI, No. 10, Dec. 12, 1936, p. 222.

of St. Benedict's College, Atchison, Kansas,² published a survey of the religious knowledge of freshman students at St. Benedict's College. He concluded his survey by asking this startling question: "If the conditions regarding Religious training the country over are similar to those found in this survey, is not Father Coakley justified?"

It is not the purpose of this paper to answer these challenges, but an effort will be made to present a summary of data that should convince you of the pertinence of a discussion of the status of the teaching of Religion in high school.

Before proceeding to the presentation of the data, may I say a few words, parenthetically, regarding the question that is uppermost in the minds of those interested in this problem; that is, the much-discussed question of specialization in Religion, particularly among non-clerical teachers? First of all, we meet the age-old vicious circle: the theologians, for the most part, are not pedagogues, and the pedagogues are not theologians. Allowing a wide margin for the workings of divine grace in the fructifying of the seed, we are expecting too much when we fail to see, practically, that Religion, the most important of all subjects in the elementary school, high school, and college needs, in the highest degree, teachers who are not only good Religious, but those who have been trained in at least the fundamentals of theology.

Our teaching Sisters recognize their limitations and are only too happy to labor under the direction of the clergy. However, is it *not* true that in most cases, in the elementary schools, the Sisters are primarily and practically solely responsible for the Religious instruction and training of the children? Does not the same hold true, in the greater number of our Catholic high schools for girls? This is not a result of the Sisters wishing to assume an unwarranted

² Schmitz, Rev. Sylvester, O.S.B., "The Status of Religious Training of Freshmen College Students," *St. Benedict's College Bulletin*, Vol. LXXVIII, No. 5, Dec., 1936, p. 15.

position as responsible teachers of Religious doctrine, but it is, rather, a seemingly unavoidable necessity growing out of the countless duties for the clergy involved in the spiritual and temporal care of our large parishes.

On the elementary level, no doubt, every Religious teacher should be able to instruct and train her charges adequately in the Religious truths and practices adapted to the maturity of the children entrusted to her. Even there, a modicum of sound theological training is not only advisable for the teacher, but necessary, if she is to steer clear of the pitfalls of creating false impressions and radically erroneous consciences in those who are being instructed.

However, on the secondary and higher levels, I know you will agree that we are justified in contending that specialists in Religion, with a thorough and comprehensive doctrinal background, are as essential to this subject as specialists in the other subjects, science, mathematics, music, etc. Furthermore, the outlook for obtaining direct supervision by the clergy of the Religious instruction in many of our high schools, is generally speaking not extremely hopeful, and if our teaching Sisters are to fulfill their God-given duty in behalf of the pupils of high-school age, their doctrinal background must fit them for the task.

To illustrate these problems and difficulties, I present to you a brief analysis of the data assembled in connection with the formulation and administration of the Religion Placement Test for College Freshmen, which will portray the wide differences in knowledge of Religion found among Catholic students, both Catholic and public high-school graduates. This will, I am sure, impress upon your mind the importance and the gravity of this matter.

For those of you who are not familiar with this test, let me state that a preliminary test was compiled in 1935, by the Freshman Religion Committee of St. Mary-of-the-Woods College, composed of Sisters of Providence under the chairmanship of Sister Eugenia, Dean of the College. The work of revising and recasting the test was done between Octo-

ber, 1935, and August, 1936, under the direction of the Reverend William F. Cunningham, C.S.C., and the Department of Education of the University of Notre Dame du Lac. The test was refined after a study of its validity and reliability was made, and in September, 1936, the printed form of the test was made available to Catholic colleges and universities by the Bruce Publishing Company.

The records of the publisher show that the test was administered, at the opening of the present academic year, to more than seven thousand freshman students in seventy-three Catholic colleges and universities of the United States and Canada. Responding to a request of the Religion Placement Test Committee, thirty-six colleges reported on a total of 2,948 students to whom the test had been given. The figures used in this paper are based on the reports of these thirty-six colleges.

Of primary interest to you, who are engaged in promoting the improvement of Religious instruction and training in high school, will be the comparison of graduates of our Catholic high schools with those of the public high schools.

Of these 3,000 students, only 1,500 completed their high-school training in Catholic schools! Over 500 of them never attended a Catholic school, and the other 1,000 attended Catholic schools for varying periods. In other words, one out of every two students who enroll in our Catholic colleges, boys and girls, come from public elementary and public high schools.

Do you wonder why Father Schmitz raised his eyes in horror when he found the results of his test? Are you surprised that he asked that startling question: "If the conditions regarding Religious training the country over are similar to those found in this survey, is not Father Coakley justified?"

Table number two, which you have in hand, portrays an adequate and all-embracing picture of the differences in Religious knowledge, as measured by the Religion Placement Test, between Catholic-trained children and public-school

children. The median score, that is the middle score, or that score above and below which an equal number of scores falls, is given at the bottom of the table for various groups of students. Notice that the median score of those students who had twelve years of Catholic-school training is 95; the median score of the eight-year group is 76; while the median score of those who spent twelve years in the public schools is 52.

Table three will give you an idea of the relative value of instruction during the elementary-school period and the high-school period. Here you will see that the group of 101 students who spent 3 or 4 years in Catholic high schools and all of their elementary years in the public schools has a median of 88. On the other hand, the median of the group that spent eight years in Catholic elementary schools and the four years of high school in the public schools is 74. There is a difference of 14 points in these two median scores, to the advantage of the four-year Catholic high-school group. It is evident that the more mature high-school pupil grasps and retains doctrinal matter more readily than the elementary-school pupil.

And here is another interesting comparison. Of the thirty-six colleges and universities reporting scores, 14 were men's institutions, 19 were women's institutions, and 3 were coeducational institutions. The three coeducational institutions reported medians of 82 and 81, approximating the median of the entire group, which, as you can see on table two, is 82. With one exception, the medians of ten women's colleges equalled or excelled the highest median in the men's group, and two of the men's institutions showed considerably lower medians than the lowest median among the institutions for women. This evident superiority of the girl graduates may be accounted for by the fact that possibly a greater proportion of boys attend the public high schools. However, further investigation of the causes of these differences would be of value, and an extremely important question to be considered in this investigation would

be, "By whom are these boys and girls instructed in their Religion?"

Here we have objective evidence that our Catholic high schools are accomplishing something in the imparting of knowledge of religious truths, and it behooves us to suspend judgment regarding the adequacy of the methods and the thoroughness of instruction until we have definite evidence of the forgetting rate of doctrinal matter in religion as compared with the rate of forgetting in other elementary- and high-school subjects.

Let me ask here, in spite of the foregoing conclusion, "Can we be *satisfied* with the results of our high-school Religion courses?" The answer to this question may surprise many of you. An analysis of several typical fundamental questions reveals the fact that the functional training in Religion, based upon knowledge of elementary truths, is lacking in thoroughness in many instances. If our Catholic high schools are not achieving what they might achieve in this respect, the cause can be traced to the fact that systematic instruction, based on the preparation and intelligence of the pupils, is found to be impossible in many of our high schools.

Our Catholic journals, and the long and valuable list of recent publications in method and content in Religion convince us that there is no dearth of zeal and interest in the problem confronting high-school teachers in the field of instruction in Religion. Read the timely, thought-provoking papers prepared by Bishops, priests, and laymen for the Catechetical Congress held in New York, in October, 1936, and realize that the keynote of today is "more adequate teacher-training in those who fulfill the important function of teaching Religion."

The Journal of Religious Instruction publishes regularly investigations, problems, courses of study, and methods of procedure, that make its readers aware of the efforts that are being made to realize the goal of making Religion the single integrating force in our Catholic system of education.

If we have failed, as time and again we hear we have failed, may we not find it a duty to investigate contributing causes other than lack of thoroughness in instruction and training?

However, I will give you some facts that are beyond dispute. In his thorough and detailed report of the survey of knowledge of Religion among Catholic-college freshman students, Father Schmitz presented an analysis of selected questions from the Religion Placement Test, for the purpose of showing the general reader the "woeful lack of Religious training on the part of boys coming to college." We have supplemented Father Schmitz's group of forty-seven examinations of boys from Catholic high schools and twenty-eight examinations of boys from public high schools with additional data on some of the selected material. Our analysis, which is based on a sampling of examinations obtained from men's and women's colleges in several sections of the country, gives the responses made by ninety-five students coming from Catholic high schools and seventy-four students who spent their four years of high school in the public schools. For the sake of brevity, our analysis was confined to twenty-five fundamental and vital points of doctrine. Table five gives the percentage of students in each group who failed in their responses on these twenty-five points, both in Father Schmitz's survey and in our study.

Comparison of the errors on these two sets of papers revealed that 53 per cent of all errors were made by the public high-school graduates, a percentage which is significant because only 40 per cent of the papers were those of graduates of the public schools.

While a longer and more detailed study of these and additional items was impossible for this paper, the sampling presented makes a number of startling revelations. Confining our scrutiny to those items on which more than 50 per cent of the graduates of our Catholic high schools failed, we notice such fundamental truths as those which deal with the Divinity and Humanity of Christ, membership in the

true Church a necessary condition for salvation, the nature of Mary's dignity, obligation of open profession of faith, and others of a similar nature. At the same time, is it not surprising that more than one-fourth of these students think that in heaven all shall enjoy the same degree of happiness, and that between 35 and 42 per cent of our graduates of Catholic high schools should state that the Bible is the sole rule of Faith; also, that from 39 to 47 per cent of these students do not understand the meaning of a firm purpose of amendment; and that from 37 to 40 per cent should hold that all distractions in prayer are culpable. Most surprising of all is the fact that from 15 to 25 per cent do not know the difference between perfect and imperfect contrition. These results, I repeat, are taken from the responses of the graduates of Catholic high schools. The public high-school graduates show more failures in every case. These few examples are sufficient to open our eyes to the importance of the problem of insistence on absolutely secure knowledge on the part of the teacher, and thoroughness and care in the presentation and interpretation of this knowledge.

Briefly, the following conclusions may summarize the study I have attempted to describe:

- (1) As one would expect, a comparative study of students who attended Catholic high schools and students who attended public high schools reveals a decidedly higher median score for the former group.

- (2) Failure of retention of practical, fundamental doctrines, which should normally function in the every-day lives of Catholics, is pronounced among both groups. This is particularly deplorable in the group of students with four years of high school spent in Catholic schools.

- (3) Further analyses of the errors in fundamental questions should be of value to high-school teachers of Religion.

- (4) The superiority of Catholic high-school graduates over public high-school graduates, as revealed in the analy-

sis of separate questions, is not as great as one would expect to find.

(5) This study has not progressed sufficiently to warrant the making of dogmatic assertions regarding the adequacy or inadequacy of high-school instruction and training in Religion.

(6) To save our youth for the Church, we must have a thoroughly trained corps of high-school teachers of Religion, non-clerical as well as clerical.

In conclusion, according to the Reverend George Johnson, Secretary General of this Association,³ "as far as our people are concerned, the Catholic school is here to stay." However, is it not evident that there is a tendency to condone more and more, if not in theory, at least in practice, the transfer of pupils from Catholic to public schools? Present economic conditions in parishes, throughout the country, make it possible for us to give a completely Catholic education, including elementary and high school, to only 20 per cent of the Catholic boys and girls in the country. Unless we can accommodate every Catholic child in our Catholic schools, it seems impossible to combat the evil of transfer of pupils upon the least justifiable or unjustifiable provocation. Efforts are being made to provide for the religious instruction of the thousands of children who are attending the public schools, and splendid results are being achieved in those few dioceses where organized catechetical work is being carried on. However, in the many cases where the work is still in its incipency, qualified lay catechists are all too few, and trained Religious catechists can hardly assume the responsibilities of caring for these groups, in addition to the work that devolves upon them as staff members in our Catholic high schools.

Finally, our college enrollments represent only a small portion of our Catholic youth, and these boys and girls are,

³ Johnson, Rev. George, "The Contribution of Teaching Sisters and Brothers to the Religious Instruction of the Public School Child," *The Journal of Religious Instruction*, Vol. VII, No. 4, Dec., 1936, p. 298.

for the most part, from the upper third of their classes. If these Catholic students, both Catholic and public high-school graduates, reveal the lack of secure knowledge of fundamental truths shown in this study, what is the intelligent Catholicity in knowledge and practice of Religion among the great mass of Catholics whose formal education is ended with graduation from high school? To prepare these young people to combat the evils that surround them today is our task, and only the grace of God permeating the prayer, sacrifice, and labor of consecrated lives will enable us to accomplish this, whatever the method we pursue.

To the Representatives of the Colleges and Universities Cooperating with the Department of Education of the University of Notre Dame du Lac in a study of student performance on the 1936 Freshman Religion Placement Test:

As promised to the institutions sending in the scores of their freshmen on the 1936 Religion Placement Test, you are receiving herewith a report on student performance of the entire group reported, classified according to institutions and with reference to the number of years spent in Catholic elementary and high schools.

Table III would seem to indicate that Catholic high-school training in religion is of special value (median, 88.35) in contrast with elementary-school training (median, 74.32). There are two facts which should be kept in mind, however, in interpreting this rather significant difference in medians, 14.03; first, the greater maturity of those students receiving their religious training in high schools with none in elementary schools, and second, the fact that students with no training in Catholic high schools had four years in which to forget what they had learned in eight years of Catholic elementary-school training.

In Table IV giving the medians of colleges for men, for women, and the coeducational institutions, excluding the

top score in the men's colleges (which was a group of Religious), eight women's colleges have higher medians than the highest median of the men's group. Possibly, this is part explanation of this: According to the 1936 report of the National Catholic Welfare Conference on freshman enrollments, 49.4 per cent of the men and 35.4 per cent of the women entering Catholic Colleges in September, 1934, as freshmen, were from public high schools. If the same percentage held for the school year opening in September, 1936, this greater percentage of freshmen from public high schools undoubtedly played a part in lowering the medians of the men's colleges. Next year, we plan to study the performance of those freshmen in the men's college with twelve years of training in Catholic schools, in contrast with the same group of freshmen in the women's colleges.

We are deeply appreciative of the cooperation given us by our Catholic institutions in carrying on this study, and we hope that this will be continued next year so that we may carry the study further. With this in mind, we plan to have a new test ready for distribution before the opening of school in September.

Gratefully yours,

(REV.) W. F. CUNNINGHAM, C.S.C.,

*Chairman, Religion Placement Test Committee,
University of Notre Dame du Lac, Notre Dame, Ind.*

UNIVERSITY OF NOTRE DAME DU LAC
FRESHMAN RELIGION PLACEMENT TEST 1936

TABLE I.

DISTRIBUTION OF HIGH SCORES, LOW SCORES, RANGES, AND MEDIANS.

Rank	Number of Scores	High Score	Low Score	Range	Median
1.....	102	144	77	67	117
2.....	29	139	79	60	116
3.....	28	145	64	81	112
4.....	27	130	72	58	99
5.....	31	134	72	62	98
6.....	62	146	31	115	96
7.5.....	35	123	35	88	95
7.5.....	45	128	30	98	95
9.....	28	124	38	86	94.5
11.....	63	144	41	103	91
11.....	128	138	40	98	91
11.....	66	140	33	107	91
13.....	87	133	14	119	88
14.....	158	138	11	127	85
15.....	111	135	25	110	84
16.5.....	54	127	37	90	82
16.5.....	531	136	20	116	82
18.....	103	138	25	113	81
19.....	32	122	45	77	80.5
20.....	87	137	35	102	80
21.....	18	115	19	96	79
22.....	43	125	34	91	78
23.....	57	129	29	100	75
25.....	87	130	31	99	74
25.....	117	135	16	119	74
25.....	89	138	39	99	74
27.....	34	123	33	90	73.5
28.5.....	75	141	19	122	73
28.5.....	86	136	21	115	73
30.....	92	131	32	109	71.5
31.....	115	126	12	114	70
32.....	37	121	34	87	67
33.....	22	115	41	74	66.5
34.....	103	133	20	113	63
35.....	51	120	21	99	58
36.....	115	132	5	127	51
Entire group	2,948	146	5	141	82.8

(The median score of the entire distribution is 82.8.)

Ranked according to median score.....is No.....

UNIVERSITY OF NOTRE DAME DU LAC

FRESHMAN RELIGION PLACEMENT TEST 1936

TABLE II.

FREQUENCY DISTRIBUTION AND MEDIANS ACCORDING TO THE VARIOUS
NUMBERS OF YEARS SPENT IN CATHOLIC SCHOOLS.

High Score . . . 146
Low Score 5
Range 141
Step-interval . . . 10 points

Distribution	Frequencies for the number of years indicated							Totals
	12	11-9	8	7-5	4	3-1	0	
141-150....	6	1	0	1	0	0	1	9
131-140....	34	20	4	2	3	2	1	66
121-130....	78	25	5	6	2	3	6	125
111-120....	155	54	13	9	8	8	6	253
101-110....	141	58	20	28	14	5	11	277
91-100....	215	76	44	48	14	13	17	427
81- 90....	169	70	54	34	13	18	31	389
71- 80....	126	48	68	46	16	31	51	386
61- 70....	91	34	57	42	11	34	61	330
51- 60....	34	25	36	42	8	33	95	273
41- 50....	16	7	19	15	11	23	104	195
31- 40....	4	2	14	8	5	20	89	142
21- 30....	1	0	1	3	4	5	45	59
11- 20....	0	0	1	2	0	0	13	16
1- 10....	0	0	0	1	0	0	2	3
Totals	1,070	420	336	287	109	195	533	2,950
Medians	95.37	94.15	76.88	77.63	80.68	65.85	52.81	82.8

TABLE III.

FREQUENCY DISTRIBUTION AND MEDIANS OF STUDENTS HAVING 3 OR 4
YEARS IN CATHOLIC HIGH SCHOOL AND NO YEARS IN CATHOLIC ELE-
MENTARY SCHOOL AND STUDENTS HAVING 8 YEARS IN CATHOLIC
ELEMENTARY SCHOOL AND NO YEARS IN CATHOLIC HIGH SCHOOL.

Students having 3 or 4 years
in C. H. S.:

High Score 136
Low Score 23
Range 113

Total number of students.. 101

Students having 8 years in
C. E. S.:

High Score 138
Low Score 17
Range 121

Total number of students.. 266

Step-interval, 10 points

Distribution	Frequency 3 or 4 years C. H. S.	Frequency 5 years C. E. S.
133-142.....	2	1
123-132.....	1	2
113-122.....	6	4
103-112.....	13	16
93-102.....	22	22
83- 92.....	14	42
73- 82.....	16	53
63- 72.....	13	51
53- 62.....	4	39
43- 52.....	6	19
33- 42.....	2	13
23- 32.....	2	3
13- 22.....	0	1
Medians.....	88.35	74.32

TABLE IV.

LISTING OF MEDIANS OF MEN'S, WOMEN'S, AND COEDUCATIONAL INSTITUTIONS.

Women's Colleges	Men's Colleges	Coeducational Institutions
Median	Median	Median
(1)..... 117	(1)..... 112	(1)..... 82
(2)..... 116	(2)..... 91	(2)..... 82
(3)..... 99	(3)..... 88	(3)..... 81
(4)..... 98	(4)..... 85	
(5)..... 96	(5)..... 79	
(6)..... 95	(6)..... 74	
(7)..... 95	(7)..... 74	
(8)..... 94.5	(8)..... 73.5	
(9)..... 91	(9)..... 73	
(10)..... 91	(10)..... 71.5	
(11)..... 84	(11)..... 70	
(12)..... 80.5	(12)..... 66.5	
(13)..... 80	(13)..... 58	
(14)..... 78	(14)..... 51	
(15)..... 75		
(16)..... 74		
(17)..... 73		
(18)..... 67		
(19)..... 63		

TABLE V.
ANALYSIS OF TEST ITEMS.

FUNDAMENTAL TRUTHS (Listed as given in the test)	Survey of Single College Group ¹		Survey of Sampling Group ²	
	—Percentage of Failures—		—Percentage of Failures—	
	C. H. S. ³ 47 students	P. H. S. 28 students	C. H. S. ⁴ 95 students	P. H. S. 74 students
(1) Faith alone is all that is necessary for salvation	59%	69%	26%	39%
(2) The Bible is the sole rule of Faith...	42.5%	79%	35%	54%
(3) After the fall of Adam and Eve, no merely human being could make sufficient satisfaction to God..	23%	61%	43%	55%
(4) Jesus Christ is true God and true Man from all eternity....	59%	100%	81%	91%
(5) Only those who belong to the soul of the Catholic Church can be saved	59%	79%	90%	91%
(6) Original sin may be removed by either sacrament—baptism or penance	21%	43%	6%	22%
(7) In heaven we shall all enjoy the same degree of happiness.	28%	71%	35%	66%
(8) Every one is bound to perform good works	28%	25%	36%	32%
(9) Our Blessed Mother possessed a nature higher than that of the rest of mankind.	70%	100%	83%	81%
(10) The end of man, the possession of God in heaven, cannot be attained by man's natural powers alone	9%	21%	20%	25%
(11) We are bound always to profess our faith openly	57%	88%	64%	78%
(12) We are bound in conscience to avoid the approximate occasions of sin.....	10.6%	10.7%	2%	9%
(13) We are obliged to confess temptations .	25%	39%	20%	43%

TABLE V (Continued)

FUNDAMENTAL TRUTHS (Listed as given in the test)	Survey of Single College Group ¹		Survey of Sampling Group ²	
	Percentage of Failures		Percentage of Failures	
	C. H. S. ³ 47 students	P. H. S. 28 students	C. H. S. ⁴ 95 students	P. H. S. 74 students
(14) A person who takes the resolution to avoid sin provided he is not tempted has a purpose of amendment	47%	71%	39%	52%
(15) Original sin is that which a person commits for the first time	4%	18%	4%	6%
(16) A person who wilfully doubts what God has revealed sins against faith	9%	18%	9%	13%
(17) To violate the law of fasting is a sin..	23%	14%	20%	29%
(18) In mixed marriages the Church permits a non-Catholic father to bring up the boys in his own religious beliefs	4%	10.7%	1%	9%
(19) Killing in self-defense is a violation of the commandment, "Thou shalt not kill"	4%	29%	9%	20%
(20) God gives all men sufficient grace to be saved	15%	18%	6%	8%
(21) All distractions in prayer are culpable.	40%	82%	37%	54%
(22) A non-Catholic can never administer any of the sacraments	45%	71%	39%	55%
(23) One must be in the state of grace to receive the sacraments	53%	89%	59%	78%
(24) Perfect contrition is sorrow for sin because we dread the loss of heaven and fear the pains of hell	25%	45%	15%	48%
(25) The Sacrament of the Eucharist was instituted at the Marriage Feast of Cana	19%	61%	12%	32%

* True-false statements.

¹ St. Benedict's College, Atchison, Kans. Taken from the report of Rev. Sylvester Schmitz, O.S.B.² Selected from various men's and women's colleges.³ Graduates of 23 Catholic High Schools in 10 different states.⁴ Graduates of 56 Catholic High Schools in 17 different states.

THE INSTRUCTIONAL PROBLEM OF INDIVIDUAL DIFFERENCES OF STUDENTS IN OUR SCHOOLS

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The word, "revolutionary," fails to give a comprehensive meaning when predicated of educational changes that have taken place in the past two decades. We have been spinning in a vortex of conflicting currents. If the spirits of our American soldiers whose bodies lie buried in France could return to their beloved country and revisit the schools they attended, they would scarcely recognize the methods and procedures of our modern schools as compared with the methods and procedures they experienced between twenty and thirty years ago. Educational changes and problems are but the outcome of other changes; in fact, there is not a single phase of human existence or human operation that has not been vitally influenced by the moral, economic, industrial, social, and political changes that have been passing before our minds in rapid succession. In the study of any one of our numerous problems, I think it most important to keep in mind that we are still involved in changes that lack stability and permanency. We have not as yet emerged from a great dust storm of mental confusion and cloudy reasoning that these changes have left in their wake.

In the study of a particular educational problem, this element of change, lacking permanency and stability, cannot be overlooked. In the continued progressive life of a nation, education is singular and basic. It is singular because it stands as a major problem, and it is basic because the solution of all other national problems in no small degree depends upon the proper education of the children of the nation. Since it is both singular and basic, it contains within itself certain definite and fundamental principles that transcend forms of government, economic, philosophic, industrial, moral, and social upheavals. Educational prob-

lems are brought on by these changes in so far as education must continue to function effectively and efficiently either in accord with or in spite of the changes. It is but natural that drastic changes require adjustment and time for orientation. Where numerous drastic changes take place in rapid succession, as have taken place in the past twenty years, there is danger that the sound educational philosophy of a people become hopelessly involved with or substituted for false principles and false standards. A thorough study of present-day education with all its doubt and confusion certainly warrants serious thought and careful consideration.

Our immediate consideration, "The Instructional Problem of Individual Differences in Our High Schools," leads us into a labyrinth that educators have been exploring for a long time, and in recent years many educators have completely lost their way. Let us turn our attention to that institution called the High School. The High School, as we know it, is a distinctive American institution, and it has been the object of constant criticism since its establishment some three hundred years ago. Beyond doubt, the High School in the past has accomplished a definite purpose in the educational life of the American people. It has accomplished in this American democracy certain aims and purposes that a system patterned after European education could not accomplish. We do not deny either the logic or the justice of many of its critics, when they charge that a typical American High School does not exist. High Schools, however, do exist, and just how typical they are, especially at the present time, is a subject for another paper. Using High School, therefore, as a generic term and leaving ample room for its many specific differences, we admit it has many defects, has changed its character many times in the three hundred years of its existence, and that today it represents a category into which many types of school can be crowded. The modern High School faces a new and more complexing problem. Each year groups

of boys and girls have been crossing the thresholds of High Schools who comparatively a short time ago would never have found their way to the High-School campus. Our industrial situations and the depression have forced almost every type of mental material before the rostrum of the High-School teacher. Various conditions obtain throughout the states, but most of our states have compulsory education laws compelling children to attend school up to sixteen years of age, and in many sections of the country all indications point to an eighteen-year school limit. In some parts of the country the slogan, "a High-School education for every American boy and girl," is generally accepted by state and school authorities regardless whether the pupil is capable of receiving or willing to accept a High-School education. Within the past few years, the High Schools became a refuge where the youth of the land clamored for attention and activity. High-School authorities and especially Catholic High-School authorities are painfully conscious of the fact that they must look to individual wants of every pupil in the school. They are likewise conscious of the fact that they are powerless to obtain instructional material to meet individual differences of the multiple mental groups presenting themselves for education.

In many sections of the country, school authorities could not wait for a solution of this most important problem along educational principles but had to meet the emergency by multiplying courses to fulfill the requirements the individual differences demanded, with little thought as to actual effect this multiplication would have on education in its accepted terms as an intellectual process. A feverish desire to give pupils something to do and to express physical activity in the same credit terms as mental activity has led to our present state of chaos. The number of High-School courses offered are daily on the increase. One young High-School wit expressed it by declaring he was in a quandary whether he would major in penmanship or showerbaths.

We don't blame educators, for certainly they were mo-

tivated by a desire to serve the youth of our land and to give them something to do in a topsy-turvy world that had no room for them. The situation was of such rapid growth that sound reasoning and careful planning were forgotten. The need of the hour evoked principles of educational philosophy that had been expressed by the eighteenth and nineteenth century rationalist philosophers, but had not been tried by the seasoning hand of time. The new psychology was at hand to read the innermost secrets of the human heart and lay open the most secret operation of the human mind. Individual differences multiplied with the supposed discovery of new abilities and interests. New words and phrases were coined for some very plain and solid principles that had been recognized and used to advantage for years. Attacks and counter attacks were led on traditional subjects without a clear understanding of just what constituted a traditional subject. It was charged that the aim of High-School education had been entirely individualistic, and demands were made that a High-School education be directed towards the welfare and progress of society. There was not enough time to realize that education must look to all types of individuals and prepare these various types of individuals to live in harmony with their fellow men. Education is both individualistic and social. Neither individual aims and objectives nor social aims and objectives can be ignored. The charge was made that under the so-called traditional system the good teacher was one who could instill the greatest amount of factual knowledge into the minds of scholars without an attempt to discover each pupil's potentialities. Time did not permit to pause and examine the superficiality that appeared when the new system presented a multiplicity of facts and operations.

Naturally, the problem of individual differences brought a demand for differentiation in the curriculum and, of course, the curriculum is always a fine subject to stimulate discussion. Here again we meet the old fault of curriculum experts to ignore certain agencies that must have a share

in the pupil's education. The home, the church, the pupil's environment during out of school hours and his recreation were ignored. The entire burden of the student's existence was assumed by the school. Bringing college athletic levels and college social levels into the High School certainly did not improve school standards or provide for the non-athletically inclined pupil or the student who was not social minded. It was assumed that it is the duty of the school to reach out and provide a vast field in which each pupil can satisfy every inclination or as in the case of the adolescent, every whim and fancy. A very recent work on secondary education gives the following personal purposes and social purposes in secondary education: the personal purposes: physical health, mental health, fundamental learning, development of special interests and abilities, vocational efficiency, wholesome recreation, and a sense of values; the social purposes: good citizenship, social efficiency: good will, social intelligence, tact, courtesy, cooperativeness, adaptability, desirable ethical standards, and a sense of fair play and a progressive social outlook. Just how many of these purposes can the school alone fully develop and control in the individual pupil? Personally, I am anxious to see the perfect curriculum in which all these purposes are represented in such a form as to be carried into practice.

Rapid strides have been made in vocational schools and vocational guidance. Vocational guidance has been, is, and always will be a very sacred duty of the High-School teacher, and every High-School teacher has a duty to fit himself and herself to give sound advice and guidance. The professional student adviser, who holds that office in a school, should not resent a pupil placing confidence in another member of the faculty. Individuals differ, and not all pupils can confide equally well in one person. Father Campbell's words concerning Vocational Schools express the purpose of this paper: "Democracy does not demand that we groove the individual, that we determine for him

a vocation in accord with the seeming suggestion of his heredity or his environment. He need not be, frequently cannot be, of the same vocation as his father. The typical American father, the best supporter of democracy, strives to make a system of education possible that will afford his son an opportunity to rise higher vocationally than the father himself has done. Vocational schools suffer frequently from the restrictions of environment; children of a certain district are prepared only for the vocations common to the district." In many instances, manual-training schools and vocational-training schools have solved the problem of individual differences for certain groups. Whether the expenditure they require is warranted is another question.

Our consideration so far warrants the conclusion that the American High School is rapidly developing into a vast institution containing numerous departments of purely academic subjects and purely non-academic subjects with an interspersing of subjects that defy scholastic classification. The desire to provide for the individual differences of homogeneous groups thrown upon schools that were not equipped to provide for them led to our present High-School situation. Before considering possible solutions, let us say a word about grouping students with a view to provide instruction according to individual differences.

There seems to be a general assumption that educators of past centuries were entirely ignorant or generally ignored most of the educational methods in vogue today. In spite of all our progress in scientific educational research, teaching methods have not fundamentally changed. We have improved, modified, and adjusted teaching methods. We have employed methods supposedly never used before or combined old methods. We know more about the pupil's body and mind and are in a better position to aid the child. The expression, individual differences, may not have been employed to express the fact that successful teachers of past ages knew and understood that they must adopt dif-

ferent means of presenting the same subject-matter to different pupils. In fact, Plato tells us as much, although he was unable to express mental ability in the terms of I.Q.'s. Perhaps they understood better than we, that differentiation has limitations and can be carried just so far without confusion. No matter how we group pupils, a wide range of abilities remain. A certain amount of group teaching must remain. For example, if we advocate individualized instruction to the extent of grouping pupils according to individual chronological age, educational age and quotient, mental age and intelligent quotient, special interests and special abilities, acquired habits of application, physical health and home conditions, when we finished we would have to start all over again, taking into consideration innumerable personal qualities possessed by each pupil. We can, however, by sane grouping, take care of all these considerations to a limited extent and supplement deficiencies by personal interest in each student. Grouping students according to individual differences for the purpose of instruction is a human process and is, therefore, confined to limitations.

"He who runs can read," the warning that we must get back to a sound, safe, and sane philosophy of education. This philosophy of education must be based on a sound, safe, and sane philosophy of life. Educators must realize that the school is but one phase of the pupil's education. If it wishes to invade and dominate the other phases, the school must eventually assume the form of a totalitarian state to carry out the complete task. We must realize that the student must play a major part in his own education. The road to knowledge is not a modern speedway. Several types of secondary schools could be determined, based on the mental ability of various groups and their desirability as individuals to accept formal knowledge that will help their mind respond to situations placed before them. These schools could be based upon academic and non-academic subjects. The curricula of these schools could be differen-

tiated to meet individual differences within each group. Certainly there should be no thought of abandoning cultural values. Perhaps the complete segregation of manual training, vocational schools, athletic and health programs from the school and have them put under special jurisdiction for the benefit of all boys and girls in the community would do much to help to reestablish education as an intellectual process.

Turning to our own problem, Catholic High Schools for the most part have been unable to offer a great number of courses, and I am inclined to think it has been to our advantage. We have participated in the general high tide of students and have met the situation as best we could. We have been unable to give highly specialized attention to non-academic subjects. In some of our schools elimination of non-academic pupils has been impossible, and we do, I suppose, carry students whose mentality prevents acquisition of knowledge from the subjects they take. These conditions are by no means general, and I would ask the question, whether the extent to which they do exist in our schools doesn't leave us on firmer ground than if we had been able to multiply courses on demand? We have not neglected individual differences to the extent that we have ignored the mental ability of our pupils. We have used scientific means of determining individual differences and have had at our command the psychology of the first and greatest Christian teacher, who knew and understood every cell and fiber of the human mind and heart. Who is better fitted to guide the individual student according to his moral, intellectual, and physical demands than the priest, the brother, the nun, or the good Catholic layman. Neither our educational tradition nor our educational heritage has failed us. Our position to give a sound education to boys and girls remains within the range of the higher mental classification, is firm, and we stand in a position to suggest a way to bring order out of chaos. We have High Schools that are functioning as real educational insti-

tutions and have preserved most of the sound educational philosophy that is so badly needed for the solution of our national educational problems.

Two possibilities confront us. It is possible that some sane program will be worked out along educational lines that will preserve the American High School, at least as an intellectual unit of a general education program of secondary education. In this event, our High Schools stand as an example of that unit offering a solid intellectual training to at least three groups of students with the required mental ability for academic work. If High Schools offering a general multiplicity of courses with complex curricula, differentiated for numerous types of students, are required, we cannot hope to compete with such types of schools. If offering these numerous courses is demanded by accrediting agencies for recognition we shall have to set up our own standard as special schools of secondary education. There can be no doubt that many of our people would prefer such schools and we would specialize in the training of intelligent Catholic leaders.

We have consolation in the fact that Catholic educators have the great history of the Catholic Church as a guide and proof that Catholic education has met revolutionary changes in each succeeding century with the grace and assurance that it was based upon solid philosophical principles. Our Lord Himself taught the Apostles in the first great Christian schools. The Apostles established Christian schools throughout the civilized world. The Cathedral schools had their origin in the fact that the early bishops taught the future priests. The Middle Ages, so often called dark, saw the rise of many types of schools in answer to the needs of the time. The University, a medieval creation, comes down to our time. Our own Catholic parochial schools met the need of a growing nation and in more recent years the parish High School and the central High School are meeting the needs of today.

A distinctive feature of Catholic education is that it is

concerned with the individual. The Ideal Christian Teacher met the problem of individual differences. He paid particular attention to difference in age—to the grand old man, Saint Peter, to the young enthusiast, Saint John. His school did not lack type or personality. Peter, the man of impulse, Thomas, the skeptic, and Judas, the lost opportunity. Christ stimulated and directed His pupils. He grouped Peter, James, and John for special aptitudes. He never lost an opportunity to use visual education: the grain of the fields, the shepherd, the sower, the vineyard were all familiar objects about them. His discipline was kind, yet just and firm; He complained of their lack of faith, publicly rebuked them, and invited them to leave Him if they would not submit to His doctrine. In the sermon on the Mount, he was the lecturer; by prayer and His instruction as to forgiveness, He demonstrated example and precept. Mary Magdalen anointing His sacred feet with oil, and Judas and his denial were object lessons. Peter's Confession was socialized recitation. His triumphant entry into Jerusalem was dramatization. The subject-matter taught in Christ's school was so hard that many walked with Him no more. The matter was presented, the parable and every aid was given to help His pupils. They were hard of heart and had little faith but they learned from that Great Teacher, Who has commanded us to follow His example.

MEETING THE DIFFICULTIES OF CHARACTER TRAINING IN A DEPARTMENTALIZED SCHOOL

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There is no end of controversy on the subject of character formation, so much so that some have reached the conclusion that talk about it is a mere smoke-screen to hide a muddled philosophy of education. It is precisely our philosophy of life, which will create our attitude and shape our methods in the training of pupils.

There are, roughly, three schools of thought in this matter. The one, rationalistic, relies entirely upon enlightenment. Simply instruct children in their duty and all will be well. Our own times and country furnish the best refutation of this theory, for when and where, on the one hand, is there a greater percentage of literacy, and on the other, a greater prevalence of crime and disregard for the higher things of life. The results, after decades of free schooling, are only too evident. Science may abolish disease, but it cannot tell us what to do with health. It may abolish poverty, but it cannot tell us how to use the wealth or leisure which invention and technology afford. The two most discussed topics at present are, the wonderful advance of science and the undoubted prevalence of crime. What is gained by banishing illiteracy, if ability to read is exhausted in the colored accounts of scandalous murder trials or the sexual aberrations of the pulp magazines? No! enlightenment does not spell morality.

Another school of thought advances the potent influence of sentiment and follows Rousseau in his romancing: "If reason has made man, it is sentiment that guides him." Great longings for the ideal and powerful passions, these according to him, are the motive power in the forming of

character. The preoccupation of the teacher should be to remove the obstacles that hinder the natural development of the individual. We need no better refutation of this theory, than the manner in which it worked out in Rousseau's own life.

As in most cases, the truth lies between these two extremes in the voluntaristic-rationalistic mean, championed by Socrates and adapted by the Catholic Church in its *philosophia perennis*. All civilization is to be conceived dualistically, as the function of two forces, cognition and volition. The problem confronting the school is to put noble ideals before the student and to form his will. These should contribute to the developing of a something which is above and beyond mere habit in the ordinary sense of the word. This something is a superhabit, a key mind-set, which will direct the actions of our students and prompt them to cleave to the right under all circumstances. This is the motive power which they are to take with them. They will forget many, I would say most, of the things we have taught them, but this mind-set, this character we want them to retain throughout life.

The best way to acquire a knowledge of the highest moral standards as well as the desire to imitate, is communion with moral genius as exemplified in the lives of Christ and His Saints. In this way, the students will store up enthusiasm for all that is noble and morally beautiful. Bringing these models to the attention of our pupils, interpreting them and, in some measure at least, embodying them in our own character is our great privilege as teachers in Catholic schools. By our personal contacts we can make our pupils enamored of high ideals and prove to them that these are attainable. If day after day we make our influence count, who can estimate the amount of good we are accomplishing?

It is claimed by many that the departmental system as introduced into our high schools has tended to minimize our personal contacts with our pupils. The various subjects are left wholly unrelated, there is little or no integration

or departmental cooperation, the pupil has as many teachers a day as he has subjects, and finally there is a lack of both time and place for a teacher to meet the pupil outside the academic hours, for personal conference, acquaintance, and influence.

The single-teacher system puts one person in a classroom where the pupil is under this one teacher for his entire character-molding—an all-day molding for a whole year and often for several years if the teacher be moved up with his class. Now this condition may be *good* or *bad* depending upon the teacher. It will be good if the teacher is experienced and influential with his pupils; bad, if he is not successful in classroom management. Not all teachers are skilled in gaining the good will and confidence of the pupil, even if they are good instructors. The ratio of success vs. failure is against the majority, especially for the young and inexperienced. The result at its best is mediocrity of influence upon most pupils.

As studies were developed beyond the three R's to meet the demands of social life, scientific discoveries and inventions, civics, business, industry, etc., it became impossible for a single teacher to manage the situation. An inevitable result in school administration was the call for specialists and the development into departments and departmental teaching. Each department became water tight with little or no cooperation, diverging aims, and interests. Character-training necessarily lost out in this revolution.

It is undoubtedly true that this system does not have as many difficulties in Catholic schools as in secular institutions. The latter require no uniform set of principles or philosophy from its teaching staff, and any and all discussion of religious topics is taboo. Character-training without religion, however, is impossible. Atheist, communist, agnostic—each may exert at best a neutral, but too often a hostile influence. In Catholic schools, on the other hand, there is absolute uniformity of religion as a basis of character-training, the same concentration of forces working

for the same ideals, the same love for God and neighbor, the same cardinal virtues of prudence, justice, fortitude, and temperance. Even in a large school staffed by members from several religious communities, the teachers and all the administrative officers have essentially the same spiritual and professional training, the same aims, religious and educational, the same philosophy of life. Furthermore, even the defects of individual teachers are corrected by the solidarity of his fellow Religious, in their efforts for success; and in religious activities as in the spiritual life, mass influences are stronger than those of an individual. The doctrine of the Mystical Body of Christ holds a whole system of educational philosophy. Even the individual spiritual director, working on souls, has behind him the mass influences of helpful teachings and traditions.

Evidently, increased skill, experience in administration, greater attention to teacher-training, etc. in the Catholic-school system, have removed most of the difficulties that bothered us in the past. The cooperative forces in the National Catholic Educational Association have contributed to this solution. Nevertheless, all difficulties have not been removed and it is up to us to find remedies, so that our influence for good, will not be circumscribed by the system. Among these remedies I would suggest:

(1) The appointing of a home-room teacher who will have direct charge of a class. This teacher would receive the pupils at the opening of school, conduct them to church services, give the course in religion and at least one other course, have them for study periods, and also for the activity period at the end of the day. This will reestablish, at least to some extent, the old-time direct relationship between teacher and pupil, and a class will be once more "his very own."

(2) In this scheme, the course in religion occupies the key-position. To do this, it must be vital and inspirational, it must influence the children in their conduct and not simply furnish them data for rote memory. The charge

has been made (J. V. Collins, in *School and Society*, June 22, 1935, p. 835) that we devote perhaps one-eighth of the time to "morals and religion, but instead of teaching the principles of morality in an effective way, (we) merely try to instill the idea that the Church is the source of authority in morals, to be looked to for guidance in all moral issues that may arise." Is this charge true, or do we succeed in forming the character of our pupils so that they take power with them which will make them act by conviction? A still more incisive criticism comes from within our ranks. You have, no doubt, read the article in *America* (Dec. 12, 1936, p. 222) by Rev. Thomas F. Coakley on "Reasons for Leakage from the Barque of Peter," in which he tries, in fourteen points, to account for this phenomenon. The last and, presumably, the most important reason, is given as: "The deplorable breakdown of our Catholic parish schools. It is almost a truism to say that we have no genuine Catholic schools in this country. Our parish schools are for the most part only copies of public schools with a veneer of Catholicism and religion thrown over them, staffed it is true by devoted and zealous nuns wearing a religious habit, but who are spiritually suffocated by the un-Catholic educational system that has gained control over us. The trend in our Catholic schools for the past generation has been more and more to ape the methods, the curriculum, the standards, the textbooks and the credits of public-school education, until our Catholic schools have almost been drained of their supernatural content. Every fresh, so-called enrichment of the curriculum has resulted in the impoverishment of the Catholic atmosphere of our schools." De we find this stricture oversevere, or does it correspond to the reality?

Let us submit the answer to our course in religion. If we outline the truths of faith, guide the consciences of our pupils and inspire them with enthusiasm for leading the good life, the refutation is complete. Let us not neglect the wonderful means we have at our disposal in Catholic

schools. Take but a single example. What can equal the frequentation of the sacraments and the devotion to the Blessed Virgin as effective aids in the fierce battle against concupiscence? Many well-minded secular educators, seeing the pass to which godless schools have brought the country, advocate openly the return to some form of religious instruction. Charles W. Taussig, Chairman of the Advisory Committee of the National Youth Administration, has this to say concerning the present crisis in secondary education: "Teach the new responsibility of the individual to the community in the light of his new power to do irreparable harm. Which leads me to wonder if the time has not now arrived when we can safely introduce into our public education some form of spiritual training—or, perhaps stated more accurately, I wonder if education is safe if we exclude it. At no time in the history of man has he needed more than at present the power to make moral decisions and the willingness to include God in his worldly calculations." (*School and Society*, Jan. 16, 1937, p. 76.) The whole Catholic-school system owes its existence to the maintenance of this thesis, and should we then be in any way apologetic, or should we allow ourselves to be negligent in this our sacred duty? No, forever no! This is our strength, this is our *raison d'être*, and let us never be recreant to our sacred trust.

(3) A third suggestion is the home-room activity period, which, when properly conducted, can build up the finest relations between teacher and pupils. Of course, it must not be allowed to degenerate into a simple study or dissipation period. The pupil should feel free to bring his troubles and difficulties to his home-room teacher in order to receive advice and encouragement. In one of our schools, the principal has introduced what is called an Apostolic class, which functions twice a month during the activity period. Its purpose is to encourage the apostolic spirit and develop Catholic action. Each pupil reports upon what he has done in this matter. To give some idea of this, I will give a

story just as it was submitted by one of the boys: "I do not want to take full credit for this work, because some of the other Catholic boys around my house did some of the work too.

"There is a boy in our neighborhood who is supposed to be a Catholic, but up until lately he didn't practice his religion. He had been going with non-Catholic boys and neglected his duties.

"Some of us belonged to a club up at church so we started going with the boy and asked him if he wanted to join. He joined the club and as a result fell in with good Catholic boys. Whenever we went to Mass and confession and communion he went with us.

"We are having a mission at our church and we are trying to get him to go. He went the first day but missed the next, but we are still trying and expect to have him a good practical Catholic by summer.

"I happened to mention this to our priest and he said it was a good thing, and that if more people would do this kind of work it would be a boost for Catholicity. He says people will pay more attention to their friends than to a priest."

(4) A fourth suggestion is a spiritual director or chaplain for the school. By means of committeemen, who organize group sodalities, by means of general assemblies and bi-weekly individual spiritual bulletins and by direct contacts he can exert a powerful influence for character formation.

(5) The principal can act as counsellor, particularly to the seniors, giving them advice regarding their studies, directing their reading, speaking of their careers, their aspirations to the higher life, helping them to know themselves and preparing them to become worthy members of society.

(6) A very fine project was recently introduced into the diocesan High Schools of St. Louis. Guest catechists come direct from parish work to supplement the work of the teacher. The priests get to know their children and *vice*

versa. Frequently, they take a group of boys along home with them in their autos, thus furnishing further beneficial contacts.

(7) The library can be made a great aid in the formation of character. The students' attention can be drawn to Catholic magazines, and to books worthy of their perusal.

(8) Extra-curricular activities, if properly conducted, can furnish frequent opportunities to act directly on the character of the pupils. The classroom offers rather infrequent occasions for a boy to expose his shortcomings, but in the heat and excitement of games, he can show his wild nature, and an alert and properly motivated coach or athletic director will make use of the chance to prune and trim. This, however, is frequently lost sight of in the wild battle for athletic victories or trophies.

When speaking of extra-curricular activities, we at once think of athletics, but the other endeavors can likewise afford more intimate contacts with pupils and should be used for character formation. Debates, elocution, the school paper, orchestra, glee club, all can be used for furthering mutual understanding and that mutual give and take, without which no cooperative program can ever succeed.

(9) The annual retreat of the students will likewise furnish opportunities for direct action upon pupils. When reviewing the sermons of the retreat-master, the teacher can bring the lessons home and show immediate applications. It is useless to be content with generalities which will exert no influence on the students. The truths of our holy religion will always hold, but unless we bring them to the understanding of children, they may be admired but will not affect their conduct. The youth of today must really be better equipped than we were in our day, for "it takes more character to handle a motor age than was required to control a horse-and-buggy era. No era or no society is safe unless the forces of control match the forces of drive; and for the last two decades mechanical inven-

tion has been equipping society with a Lincoln engine, while moral counsels have been installing a Ford set of brakes. . . . In short, the machine has been running away with the man. It is up to us to match the driving horse-power with a controlling man power." (Ralph W. Sockman, "Morals in a Machine Age," *Harper's*, Feb. 1931, p. 365.)

These are in outline, some of the methods we have at our disposal to offset the evils of the departmental system. In going over to standardization, have we not deserved, in part at least, the complaint that God addressed to the Israelites by the mouth of Jeremiah: "My people have done two evils. They have forsaken me, the fountain of living water, and have digged to themselves cisterns, broken cisterns that can hold no water." (Jeremiah II, 13.) What we must do now is to shore up and repair the walls of these cisterns by every means in our power. The most powerful of these is the force of our own character. Our religion must be first of all, a real vitalizing force in our own lives, before we can succeed in making it such for our students. Children are quick at detecting fraud and deceit. They will tell us, in the words of Emerson: "How can we hear what you say, when what you *are* is thundering in our ears?" Our true mission as Catholic educators has been outlined for us by our Holy Father in his beautiful encyclical "On the Christian Education of Youth": "The proper and immediate end of Christian education is to cooperate with divine grace in forming the true and perfect Christian; that is, to form Christ Himself in those regenerated by Baptism." This is the essence of our vocation; let us be true to it, cost what it may.

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SCHOOL-SUPERINTENDENTS' DEPARTMENT

PROCEEDINGS

FIRST MEETING

Washington, D. C., Thursday, November 12, 1936.

The fall meeting of the School-Superintendents' Department was held in Caldwell Hall, The Catholic University of America, Washington, D. C., on Thursday, November 12 and Friday, November 13.

At the opening session on Thursday morning, November 12, Very Rev. Msgr. Francis J. Macelwane, President of the Department, who presided, included in his opening remarks a discussion of the scope of the work of the Superintendents. Monsignor Macelwane also stressed the place of the Catholic University in the school system.

Monsignor Macelwane then introduced Right Rev. Msgr. Joseph M. Corrigan, Rector of the Catholic University, who welcomed the Superintendents to the University. At the conclusion of his remarks, Rev. William R. Kelly, Diocesan Superintendent of New York, moved that Monsignor Corrigan be made a member of the Department. The motion was seconded and passed unanimously.

Right Rev. Msgr. John J. Murphy, Diocesan Superintendent of Columbus, then read a paper on "Athletics in High Schools." This paper was discussed by Rev. Carroll F. Deady, Ph.D., Diocesan Superintendent of Detroit, and Rev. Edward J. Gorman, A.M., Diocesan Superintendent of Fall River.

Rev. Henry M. Hald, Ph.D., Associate Superintendent of Schools of Brooklyn discussed the subject of Diocesan Examinations, and Rev. George Johnson, Ph.D., Secretary General of the Association, gave an account of educational activities in Washington.

SECOND SESSION

Thursday, November 12, 1936.

At the afternoon session, Rev. J. J. Featherstone, A.M., Diocesan Superintendent of Scranton, gave an address on Certification in Pennsylvania. Rev. Thomas E. Dillon, Diocesan Superintendent of Fort Wayne, spoke on the subject of Transportation of Catholic School Children. Rev. Francis J. Byrne, D.D., Diocesan Superintendent of Richmond and other superintendents participated in the general discussion.

THIRD SESSION

Friday, November 13, 1936.

The papers read and discussed at this session were "Vacation Schools," by Rev. Austin F. Munich, Diocesan Supervisor of Hartford, and "Four-H Club Work," by Rev. Felix N. Pitt, Ph.D., Diocesan Superintendent of Louisville.

Most Rev. John B. Peterson, D.D., President General of the Association, then addressed the Superintendents. Bishop Peterson emphasized the place of religion in education and character formation through youth guidance and youth organizations.

The Committee on Resolutions, consisting of Rev. David C. Gildea, J.C.L., A.M., S.T.B., Syracuse, N. Y.; Right Rev. Msgr. Joseph V. S. McClancy, A.B., LL.D., Brooklyn, N.Y.; Right Rev. Msgr. John M. Wolfe, S.T.D., Ph.D., Dubuque, Iowa, presented the following resolutions which were unanimously adopted:

RESOLUTIONS

WHEREAS, The Catholic School Superintendents representing the various dioceses throughout the United States assembled for their fall meeting at the Catholic University, were accorded a cordial welcome by the University's new rector, the Right Reverend Monsignor Joseph M. Corrigan, and

WHEREAS, The Superintendents have again been recipients of the conveniences of the University's facilities for

their various sessions and participants of the University's hospitality

Be it resolved, That the Superintendents through their secretary extend their appreciation to Monsignor Corrigan for this continued evidence of the University's kindness and good will toward the Superintendents' Department of the National Catholic Educational Association.

WHEREAS, God in His Mercy has called to his eternal reward, Right Rev. Msgr. Joseph F. Barbian, Superintendent of Schools of the Archdiocese of Milwaukee, long associated with the activities of the Superintendents of Catholic Schools, and

WHEREAS, Monsignor Barbian has on various occasions in the history of the Superintendents' organization held offices of trust and confidence in the promotion of Catholic Education

Be it resolved, That the members of this Department commend the soul of Monsignor Barbian to Divine clemency by remembering him in their prayers and at the altar in offering the Holy Sacrifice of the Mass and a copy of these resolutions be transmitted to His Excellency, the Most Reverend Archbishop of Milwaukee.

WHEREAS, Athletics, finance, and diocesan examinations have assumed such positions of prominence in high-school administration, it was believed that special attention must be given these items to determine whether or not the best interests of Catholic Education might be served in the efficient central control of high-school athletics and in a unified system of diocesan examinations and it was likewise believed that instruction on all levels is improved by the proper certification of diocesan teachers according to given standards of training.

WHEREAS, The majority of the country's citizens have failed to give evidence of understanding the distinction between pupil aid and school aid in the matter of finances where children attending Catholic schools are concerned, although, transportation in some states and textbooks and

welfare boards in others have been provided in recent years,

Be it resolved, That the Superintendents constantly strive by continued educational means to enlighten the public, both Catholic and non-Catholic, of the fairness and reasonableness of the Catholic claim for assistance from the public tax fund, especially in such elementary and fundamental aids as health, safety, and textbooks for the children in the privately supported public schools.

THOMAS V. CASSIDY,
Secretary.

SECOND MEETING

Louisville, Ky., Thursday, April 1, 1937.

The Easter meeting of the School-Superintendents' Department was held in Louisville, Ky., on Thursday, April 1. This was a dinner meeting with addresses by Most Rev. John B. Peterson, D.D.; Most Rev. Francis W. Howard, D.D., Bishop of Covington; Most Rev. Maurice Francis McAuliffe, D.D., Bishop of Hartford, and Rev. George Johnson, Ph.D.

Rev. Harold E. Keller, A.M., Diocesan Superintendent of Harrisburg, chairman of the Committee on Teacher Training, made a report on the progress of a national survey that the Committee is making on the subject of Teacher Training.

The Committee on Nominations, which included Rev. Joseph G. Cox, J.C.D., Philadelphia, Pa.; Rev. Carroll F. Deady, D.D., S.T.B., Detroit, Mich.; Rev. Daniel A. Coyle, Newark, N. J., reported the selection of the following officers for the next two years.

President, Rev. Harold E. Keller, A.M., Harrisburg, Pa.; Vice-President, Rev. James A. Byrnes, B.Ph., St. Paul, Minn.; Secretary, Rev. Austin F. Munich, Bloomfield, Conn.

Members of the General Executive Board: Right Rev. Msgr. John J. Murphy, Columbus, Ohio; Rev. J. J. Featherstone, A.M., J.C.L., Scranton, Pa.

THOMAS V. CASSIDY,
Secretary.

PARISH-SCHOOL DEPARTMENT

PROCEEDINGS

The Committee on Resolutions of the Parish-School Department presented the following, which were formally adopted at the closing meeting, on Friday, April 2, 1937:

RESOLUTIONS

I. The members of the Parish-School Department wish to express their deep appreciation and gratitude to His Excellency, the Most Reverend John A. Floerssh, to the Reverend Felix N. Pitt and his committee of co-workers, and to the Citizens of Louisville for the cordial hospitality and comfortable accommodations accorded them during the days of their deliberations.

II. An expression of gratitude is also extended to the officers of this Department who have conducted our affairs so efficiently during the past year, to the Program Committee for the excellent program enjoyed during the sessions, and to the members who generously prepared papers and made our attendance at the sessions so profitable.

III. Following the recommendation of our Holy Father, Pope Pius XI, we heartily recommend that the life and teachings of Saint Thomas Aquinas, the Patron of our schools, be studied by our teachers and pupils in order that we may better appreciate the full significance of Catholic education, which is so ably presented in his writings.

IV. In accordance with the age-long tradition of the Catholic Church, the Department re-emphasizes the importance of Music and Art in Catholic education as a means of developing in our children a greater love for the teachings and the liturgy of holy Mother Church.

V. This Department, adhering to the teachings of holy Mother Church and following the true American tradition, wishes to stress the principle that the home is the fundamental agency and that its prior rights in the matter of education must be at all times protected. Recognizing this

principle, we recommend that our schools cooperate with parents in their responsibility of teaching children to observe the laws of health and public safety.

VI. This Department views with heartfelt approval the enthusiasm with which parish schools in all parts of the country are establishing school libraries and thus inculcating in pupils a love for good literature.

VII. This Department pledges its cooperation with the efforts being made so generously by our Bishops, priests, and Religious to teach public-school children the doctrines and practices of our holy religion.

(Signed) EDWARD J. GORMAN, *Chairman*.

C. J. IVIS.

JOSEPH G. COX.

BROTHER GEORGE N. SAUER, S.M.

SISTER M. MARCELLA, O.S.B.

The Committee on Nominations presented its report and following are the officers who were nominated and elected at the closing meeting, on Friday, April 2, 1937:

President—Rev. D. F. Cunningham, A.M., LL.D., Chicago, Ill.

Vice-Presidents: Right Rev. Msgr. John M. Wolfe, S.T.D., Ph.D., Dubuque, Iowa; Very Rev. Leslie V. Barnes, A.M., Lincoln, Nebr.; Rev. Joseph G. Cox, J.C.D., Philadelphia, Pa.; Rev. Francis McNelis, S.T.D., Altoona, Pa.; Brother Luke, C.F.X., Brooklyn, N. Y.; Sister M. Immaculate, S.N.D., Toledo, Ohio; Sister M. John, S.S.N.D., Malden, Mass.

Secretary—Rev. Edward J. Gorman, A.M., Fall River, Mass.

Members of the General Executive Board: Rev. Felix N. Pitt, Ph.D., Louisville, Ky.; Rev. John I. Barrett, Ph.D., LL.D., J.C.L., Baltimore, Md.

Members of Department Executive Committee: Rev. Leonard Wernsing, A.B., Indianapolis, Ind.; Rev. Norbert M. Shumaker, Ph.D., Toledo, Ohio; Rev. C. J. Ivis, A.M.,

Sioux City, Iowa; Rev. Brother Eugene A. Paulin, S.M.,
Ph.D., Kirkwood, Mo.; Sister Philipa, Detroit, Mich.

(Signed) HAROLD E. KELLER, *Chairman*.

JOHN J. O'BRIEN.

CARROLL F. DEADY.

SISTER M. CECILIA, S.N.D.

BROTHER EUGENE A. PAULIN, S.M.

ADDRESS

THE CATHOLIC EDUCATIONAL FRONT

ADDRESS OF THE PRESIDENT OF THE PARISH-SCHOOL
DEPARTMENT, RIGHT REV. MSGR. JOHN M. WOLFE,
S.T.D., Ph.D., DIOCESAN SUPERINTENDENT
OF SCHOOLS, DUBUQUE, IOWA.

We are very happy to be back again in the Blue-Grass State, and especially in Louisville, its capital, the great outpost in the South of Catholic educational activities. We appreciate the kind invitation of your beloved Bishop Floersh, and the generous preparations and arrangements that have been made for our convenience by the committees entrusted with that care. The leadership given in every educational movement by the Superintendent of Parochial Schools in this Diocese, Father Felix N. Pitt, is well known to us, and so we look forward to a successful convention under favorable auspices and in agreeable surroundings.

Since childhood, we have been thrilled by the stories of George Rogers Clark and Daniel Boone, of Boonesborough. We are fairly familiar with the early history of the missions that grew out of Bardstown, and of the life of the saintly first Bishop Flaget and of his successors, David, Chabrat, Spalding, Lavialle, McCloskey, and O'Donaghue. We have always been edified by the venturesome spirit and the high quality and vision of the pioneering, and then of constructing and perfecting that have gone on in this Diocese for over a century and a quarter.

We, of the Archdiocese of Dubuque, are preparing for our Centennary Commemoration, beginning July 28, this year, and in looking back into our history the pathways lead us northward and southward—northward to Quebec, and southward to St. Louis, New Orleans, Louisville, and Mobile. Our venerated first Bishop Mathias Loras came from France to the missions of Mobile under Bishop Michael

Portier, formerly a priest of this Diocese. He was given jurisdiction over the Iowa Territory, carved out of the Diocese of St. Louis, when Joseph Rosati, also formerly a priest of this Diocese, was bishop of that See, and was consecrated by Bishop Portier, December 10, 1837. Your great missionary, Father Stephen Baden, said the second Mass in what is now the Archdiocese of Dubuque.

We have come from various parts of our beloved country to convene here under these happy auspices and to discuss the problems that confront Catholic educators, to take counsel, to gather wisdom from our leaders and from the contacts that this convention provides.

We have not only been told frequently in recent years and even months about the changes that are going on, but have been witnesses of those that are being planned in every field of human endeavor. Students of world movements do not yet know whether we are at the end of an old era or at the beginning of a new, and especially what the future holds out to those who are bewildered with many misgivings in the present.

The world movement may well be called the uprising of the masses. It is the outcome or rather the continuance of an historic movement, in which, following the spiritual and religious aspirations and philosophy of the early Church, man has been continuously striving to realize the dignity of his nature and to secure a recognition of his rights in a Christian Democracy.

It is unfortunate that the direction and control by sane, energetic, and courageous leaders did not begin earlier to give the leadership, that would be in keeping with Christian philosophy and the sanity of earlier movements, as we are now in the midst of revolutionary processes under the influence of radical and anti-Christian agencies, which are promoting the uprising of the masses, without definite objectives and an acceptable theory of human life, in keeping with the best traditions of the race, to formulate concepts of both means and ends.

In the more recent years, we have been attempting to compass the needs and the demands of the masses by introducing into our economic, political, and social theories the concept of social justice. In the effort to secure a larger distribution of the blessings and opportunities of modern technical and material progress, and economic freedom, we have tended to opposite extremes—on the one hand, to lead many into the belief that the individual or groups of individuals are fairly irresponsible and that society at large, or centralized government is to accept the burden not only of the common welfare, but also of supplying the individual's needs; on the other, to place the burden upon the intelligence and industry of the individual without any national direction or control.

In every field of effort and of service there can be an unbalancing of those political, social, and economic forces and processes out of which should develop virtuous and sane individuals and groups, as well as a sound political structure and free social institutions. In addition to the concept of social justice, we are likely to run riot in developing a thinking amongst individuals regarding social security, and especially in the wake of the great depression, when the masses became very conscious of social insecurity. There is a challenge to the individual as well as to society, in all of these forces. A certain amount of insecurity and of fear is necessary, lest either individuals or society neglect the cultivation of those abilities, those skills, and virtues, and those powers of self-restraint, which not only produce healthy and sound individuals in the home and in the community, but also weave into the fabric of the natural life those qualities which are necessary for endurance, not only of the nation, but of civilization itself. Nations as well as individuals can have a fixation complex, cease to grow and develop, and continue to be tied to the apron strings of those who are older or that which is past.

Besides this growing dependence upon society and upon government, vast numbers of our people are trying to escape

facing the hard facts associated with their existence by every means, which take them away from sound thinking and lead them into the ways of every form of indulgence, and the dissipation of the powers, which in days of saner living made our nation great.

With these patterns developing in political, economic, and social theories, we have their counterpart gaining ground and molding the outlooks of a coming generation, that are not likely to lay the groundwork for the future welfare of society and our country.

The parents are too numerous, who have abdicated their places and obligations in the domestic society of their homes, and are now rationalizing their human relationships with one another and their children on a fundamental but erroneous theory that society or the state should take care of them. We have gone so far in our efforts to substitute artificial makeshifts for the laws of nature that we are prepared now by scientific agencies to supply and accept substitute parents. There is one important fact, however, that all who strive to improve upon nature must bear in mind, and that is nature comes back with its inexorable laws with every generation of children. If we attempt an artificial process we may never expect to be through with artificialization, because every new generation of children will come into the world with their native instincts, powers, and talents demanding those processes of nurture, growth, and education, which have tantalized humanity through the centuries. We can help parents, teachers, and administrators become wise and efficient, but we have no scientific process by which we can mechanize the physical, emotional, spiritual, moral, social development, personal obligations and responsibilities, which are involved in the various types of sound virtues and human development.

To me, it seems that the cause of our modern collapse is precisely in the phenomenon that educational, moral, spiritual, and religious leaders have allowed the efforts of science and technocracy to produce a world of material relation-

ships and unlimited greed, which men are unable to handle, on account of the poverty of their processes and their weakened abilities in the more fundamental human, educational, social, moral, spiritual, and religious relationships. If society is to catch up with its inventions and the modern tempo it must accelerate the development, control, and direction of social, moral, and spiritual relationship on a higher level, and with a higher quality of individual responsibility. To deny their importance and the essential qualities in the program and control of political, economic, and social relationships will not solve the problem.

Out of the above fundamental falsities there have evolved radical views with regard to the new and the old in education and morals, and one can be conservative, radical, or liberal in many phases in regard to educational, social, and moral development.

If one is a radical political modernist he will easily consent that the child is neither a creature of God nor of his parents, but of the state, and that the state is free according to its own philosophy of life to determine the thought and the processes of growth and development for all the children within its sphere of influence or domination. Not only in Europe, but also here in America there are theories that are gaining great current strength; and attempt to restrain by the domination of politicians educational institutions, all the way from State universities to the elementary country school; what is more disconcerting, they are more or less sincere in their belief that the thought of a coming generation should be grooved to suit the political needs and interests of those who are now in control.

There are those, on the other hand, who are battling for freedom in education, but who may not necessarily believe in liberalism or free thought, but who hold that the parent and the taxpayer have some right in the control of the expenditures of their money, and the direction of the education of their children. Very frequently, too, in both groups there are those who believe in more education, no matter

what kind it is to be, and as a result we are to rebuild our educational structure with every coming generation.

Within the realm of educational philosophy, we have those who believe that education is a process of bringing each coming generation into possession of the intellectual inheritances of the race and of securing the intellectual development which comes from contact with and certain mastery of the best literature of the ages, and that education, as a consequence, is a development of the mind.

There are others, who are causing much agitation today, and who define education as an experience-getting process, to the end that education may have its functional values and processes, valuable in the development of the social structure and economic life and the promotion of modern progress.

In educational psychology, we have both the conservatives, who measure the programs, processes, and experiences out of which we have come to our high social, moral, and spiritual levels, and who, as a consequence, are willing to accept the merits of the patterns out of which we have come in conceiving and planning those toward which we may progress. Others, or the so-called progressives, are concerned with progress out of and away from the educational achievements of the past. While they do not accept the concept of natural freedom as proposed by Rousseau, they, nevertheless, are given to the freedom of the child, within a great amount of recognition of the facts of life and the circumstances, contents, and demands of our social structure, into which the child is to fit and whose betterment they are to help serve.

There are the biologists, who have observed one phase of human life in the process of adjustment, and who standardize the educative program on the basis of adjustment to life and its surroundings. They are not so much concerned about the betterment and the advancement of life in its social, moral, and spiritual surroundings as they are in their

observations regarding the phenomena of adjustment and subservience to its natural forces.

Again, we have the students of biology, who are aware that we have all along taken human life too much apart, and that the time has arrived when we should make strained efforts to put human beings together, or, as they say, to integrate them, and to come to some understanding as to the relationships of the parts to the whole, and of the creature's relationships to the world at large in which he is living. These are very much given to a recognition of the fact that we have attempted to supersede nature too much, and as a result we are getting soft, nervous, and neurotic in the very primary conflicts that a high civilization may demand as the basis of all the rest.

We, as Catholics, have not only the above mentality, thought, theories, and movements to deal with, but we have every new form of propaganda and every new political phase of abundant support of education through additional taxation or diversion of tax funds, and centralized control. In many places we are faced with free school-bus service, free textbooks, more centralized support of schools, whether state or federal, diversion and allocation of new taxes, for equalization purposes, and even taxation of our charitable and educational institutions.

When one views these various currents of thought in our modern life, he well realizes that the problems of education for the Church in America are not only various, but extremely challenging and sometimes disconcerting.

I have given an outline of problems, that to your thinking may seem to have more to do with education on the higher levels than those with which we are immediately concerned here in the Parish-School Department of the National Catholic Educational Association. The process of education, however, is so vital, integral, and continuous, that whatever affects it on one level is sure to affect it on other levels, whether higher or lower.

Whilst the problems outlined are not on the program

which has been prepared by the officers of this Department, still there is an integration in the thinking of these problems, which the subjects and the discussions in the program will suggest, and will mold our thought with regard to those I have outlined. There are also the principles of a basic philosophy, and religious freedom that will guide all our thought, no matter what phase of education we may discuss.

The program as you have it now raises some considerations respecting music in the school and its relation to art in general. There is also the consideration of health, as an element in the school program, and the relationship of the home to the school and the school to the home in caring for the health and developing good health habits amongst children. There is also the consideration of safety both in relationship to the community in general, to the home and the school in particular, a discussion of the morality of taking hazards which is sometimes ventured by the indiscreet, the consideration of first-aid processes and the education of the young in the modern methods of providing these.

There is a period also given to the holding power of our schools, Catholic children in public schools and how they are to be reached for religious instruction through our teaching Sisters, and Catholic teachers in public schools. There is a paper and discussion on the placement of emphasis in the school program and the question of discipline.

The matter of school libraries and the culture of right reading habits are brought to the fore in another section of the program.

The relationship of the school to the home and the home to the school is discussed in the topic of the Home-School Associations, and the various aspects of the Home-School Association.

All of these general topics will raise in your discussion those phases that are of most concern to you personally on account of the problems that are an issue in your own localities, and I am sure the members of the conference

would be very happy to have each one bring to the floor of the conference such questions that should be discussed and weighed for the mutual benefit of all.

With this brief review of the compromises which the many in society, in the political, economic, and educational world are making with errors or half truths, we rededicate ourselves to the service of eternal truth, "The truth that shall make you free" (John VII, 32), and to Jesus Christ, "The way and the truth and the life" (John XIV, 6), the Redeemer and Saviour, and to the Holy Spirit, the Sanctifier, who with charity conserves the truth of God in the Church and in Her teaching forces throughout the world.

We re-dedicate ourselves to the service of God's children, recognizing in them always creatures, not of a materialistic or evolutionary process, but the master creations of God, Who fashioned them in the image and likeness of Himself in nature, and redeemed them in the Person of His only begotten Son, Jesus, Who engrafts them into His own Divine Life, by grace, in the world of the supernatural, which is the image of God-made man. We pledge ourselves to His service unto the end of sanctification, salvation, and happiness of His children unto the glory of God our Father in Heaven.

In this service, we reconsecrate ourselves especially to the inculcation of the truths of God's religion unto the nurture of both mind and spirit, so that all who come under our care or the hearing of our voice and influence will be given to the service of sacred things and responsibilities, and recognize in themselves the dignity of their immortal spirit, and the culture of their spiritual personality.

We re-dedicate ourselves to the service of Christian homes, and to the recognition of the unchanging truth that, next to God, the child belongs to the parents, who are the first educators, both in the order of nature and in the order of grace. We accept from the Catholic homes of the country the delegated power within the Church and State to educate the offspring of Christian parents unto the edification of

Christian homes, and for the weal and welfare of society.

We enunciate again the truth that the state is but the legate of the home in sustaining the order within society in the performance of the righteous duties of government in the domain of the temporal good, unto ends of the eternal in the spiritual and religious. We recognize in the state the right to educate for its own needs only in so far as the home and the Church might be unable to render this service, and we enunciate the principle that the money of the taxpayer should go to such education only as far as necessary and as their consciences dictate.

We renew again our loyalty to the free institutions of our country and to the sustaining of the liberties of a free people under God, who can only be free through the restraints, recognitions, and exercise of the gifts of God to His creatures and within the moral law of God.

We renew our loyalty to the Church and the Holy Father of Christendom, and pledge an increased zeal in the common cause of his and our Christ against all the enemies of Christian truth and living.

When the sessions are over, we propose to return to our tasks strengthened in our religious and civil affiliations, and with the utterance of a prayer of faith, hope, and love welling from our united hearts, to carry on for God and Church against all the adversaries that anti-Christ may, in our troublesome days, raise up against the Faith of our fathers, and to our Christ the head of the great Mystical Body, of which we pray as living members, truly united in the charity of the Holy Spirit and dedicated to the promulgation of the true Faith unto the hope of life everlasting.

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THE ECONOMIC ROLE OF THE STATE

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No one today seriously questions the necessity of some form of public control over industry and business. Practically everywhere throughout the world the authority of the State is being invoked to bring order out of economic chaos. Even in this country, once the home of the most rugged type of individualism, it is generally recognized that some State control of economic life is necessary and desirable.

The question, then, is not whether political authority ought to do something about bettering economic conditions, but what it should do, and how far it should go. How we answer this question will determine the extent to which we go in the present world-wide movement toward totalitarianism. The experience of more than one European country should teach us that once the State succeeds in dominating the economic field, it finds little difficulty in extending its sway over other departments of human life. If we are to profit from this lesson, it is highly important that we decide what limits are to be set to the State's role in economic life; otherwise, as Christopher Dawson points out, we risk having the whole character of our society and culture *politicized*.¹

There is a tendency in this country to permit opportunism and expediency decide the role of government in the economic sphere. Only too often have we taken the easy way of looking to the Government to do something whenever we have run into difficulties in the way of our living together. This tendency to seek indiscriminately the aid of the State has been specially evident when the problem has been economic, or rooted in the question of property. History warns that there is grave danger in this method of adjusting

¹ Dawson, *Religion and the Modern State*, Sheed and Ward, Inc., 1935, p. 45.

economic difficulties. When the attempted solution is not the right one, the true interests of both society and the individual are imperiled.

Our social problems can be rightly solved only in the light of a philosophy that takes due account of the social as well as individual character of human nature. As Catholics, we have such a philosophy. According to it man is a social animal. He is born in society, and the need of society is born in him. Man cannot attain his earthly happiness as an isolated individual, any more than he can attain his supernatural end by his own unaided efforts. He is normally unable to develop his personality and faculties to the full without the help of a variety of associations and institutions in society. One of the principal associations that he depends upon is called the State.

Man, however, does not belong to society, or depend upon the State, in the same way that the cell does in relation to the body. Society really lives in individuals and has no actual existence apart from them; hence, the State, like all other associations in society, exists for man, not man for the State. It is the natural complement of the individual, and the necessary condition for the individual's well-being.

Catholic teaching holds the golden mean between the opposing theories of collectivism and individualism. Collectivism regards the State as the end of man. It conceives the State as a huge machine for the production of wealth, and looks upon the individual as a cog in the machine. Individualism, on the other hand, minimizes the necessity of the State, and regards it as an evil to be more or less tolerated. Its main function, according to Adam Smith, is to enable the rich to sleep peacefully in their beds.²

The political theories of individualism have been discredited because they deny the social nature of man. The

² Individualism denies that men are by nature subordinate to any human institution. Accordingly, men are subordinate to the State only in so far as they willingly renounce their freedom. Collectivism, as here understood, asserts the more or less complete subordination of the individual to the State.

reaction is now in full swing, and there is every danger that it may not stop short of subordinating the individual completely to the interests of society. Like it or not, the political thinking of our day is dominated by the idea of the totalitarian State, which claims nothing less than the whole of man, body and soul.

A vociferous number, if not the majority, of the American people think that the danger of the totalitarian State can be warded off by a return to the political and economic ideals of individualism. During the last presidential campaign it was dinned into our ears that salvation lay in going back to "the American system." Happily, the majority of our people have memories of the great depression altogether too vivid to permit them to regard favorably the Liberty League's notion of "the American system." Happily, too, few of them are prepared to go the whole way toward socialism or some other form of collectivism. The thought of Russia keeps them from wanting to jump out of the frying-pan into the fire.

We hesitate, therefore, between individualism and collectivism, seeking some sort of half-way house between the two. But the hour of decision is fast approaching; the time when he that hesitates will be lost. All the while we are being pulled along in the current of a world-wide movement toward the totalitarian State. We continue to call upon the Government to help us solve our problems, without considering whether in every case it is the wise and prudent thing to do. Such tactics only make easy the descent into the very thing we fear.

Seemingly, we are faced with a dilemma because as a nation we do not recognize that there is a genuine alternative to the existing regime other than a choice between individualism or some form of collectivism. We do not have to go back to Adam Smith nor forward with Stalin or Hitler. The way out is a return to the traditional philosophy of Western man, to a retesting of the political and economic principles which prevailed before the rise of Euro-

pean Liberalism. The exponent of that philosophy is the Catholic Church, and we need to sit anew at her feet and relearn what is the true relation between society and the individual and the true concept of the nature and function of the State.

Our concern in this paper is to set forth, as fully as the time allotted permits, Catholic teaching on the function of the State in the economic sphere. The general principle is that the first and chief function of the State is to promote the common good. The term "good" includes among other things the sum total of the conditions and opportunities which men need to secure their economic welfare. The State must provide these helps and means in so far as they lie beyond the power of individual or group effort to obtain. As a rule the State fulfills its function by general laws and institutions, without taking cognizance of individuals as such, or providing particular benefits.

A too narrow construction, however, must not be placed upon the concept of the common good. It includes much more than what is strictly common, or necessary for society at large. The common good means not only the good of all in general, but the good of every class and, in so far as possible, the good of every individual. As Pope Leo XIII puts it, the State "is concerned with individual interests in their due place and degree."³ Its citizens vary in their capacities, opportunities, and interests, and it would be unjust to treat them all equally and alike. The general welfare would also be affected because "if one member suffer anything, all members suffer with it," to use the words of Saint Paul (Rom. xii, 5).

Thus the Catholic concept of the common good justifies what is called class legislation. In his Encyclical, *Rerum Novarum*, Pope Leo XIII lays down the principle that "whenever the general interest, or any particular class, suf-

³ This quotation from *Rerum Novarum* is taken from the official English translation of the new Vatican Edition, section 37. Further references to the Leonine Encyclical will be designated as RN, followed by the appropriate section number.

fers or is threatened with injury which can in no other way be met or prevented, it is necessary for the State to intervene." Still more specifically he states that "the richer class have many ways of shielding themselves, and stand less in need of the State; whereas those who are badly off have no resources of their own to fall back upon, and must chiefly depend upon the assistance of the State."⁴

In proclaiming the principle of justifiable State intervention in the economic sphere whenever demanded by the common good, Pope Leo XIII had no intention of sanctioning any sort of paternalism. He says explicitly that State action is appropriate when the threat to the public good "can in no other way be met or prevented." In other words, governmental intervention is the trump card to be played only when the people affected cannot help themselves. Even when State action is clearly called for, it must be within limits. "The limits," says Pope Leo, "must be determined by the nature of the occasion which calls for the law's interference—the principle being this, that the law must not undertake more, nor go further, than is required for the remedy of the evil or the removal of the danger."⁵

Beyond generally recognized economic functions of the State, such as the control of currency and credit, the providing of postal service and the like, Catholic teaching does not favor direct intervention by political authority in affairs which private enterprise is clearly capable of handling without detriment to the public good. Rather it would have the State refrain as much as possible from attempting directly to achieve economic ends, and limit itself to a supplementary and subsidiary role. Save in those cases where the general welfare is better promoted by governmental ownership or management, the State best fulfills its economic function by fostering, protecting, and occasionally regulating the activities of its citizens.

When Pope Leo XIII stated traditional Catholic teaching

⁴ RN, 28-29.

⁵ RN, 29.

on the economic role of the State, he was the voice of one crying in the wilderness. It was the heyday of *laissez-faire*, "let things take their course." This pet theory of individualism frowns upon State intervention in economic affairs. The *laissez-faire* idea is that the State should confine itself to maintaining order, suppressing violence, protecting men in the possession of their property, and enforcing the fulfillment of contracts. Somewhat derisively it has been styled "the policeman theory of the State."

According to *laissez-faire*, the State has no economic function other than to keep a clear field and maintain fair play among the competing units in the industrial world. Its advocates assume that free competition is the best regulator of industry, and that if individuals are allowed a free hand, the sum-total of their efforts will naturally make for the common good. The "rule of nature" is far superior to any form of conscious social control. It works beneficently, if invisibly, whereas State control is artificial and harmful to economic progress. Such is the teaching of *laissez-faire*, the mythical deity to which industrialists and business men sing loud praises at their annual conventions.

Actually, of course, no State in modern times has followed the policy of *laissez-faire*, at least consistently. To do so would be suicidal. Free competition prevails in such small areas of the economic world that to depend upon it as a regulative principle would be like attempting to stop an army tank with a pea-shooter. As a practical force it is no more substantial than would be Adam Smith's ghost sitting at the directors' table of one of our huge corporations. The truth is that free competition died long since by its own hand, but its memory lingers on. "Economic dictatorship," says Pope Pius XI, "has taken its place." Power and control are now centered in the hands of financial overlords. Free competition, limited by no restraint of public authority or the moral law, is nothing more than industrial strife. It "permits the survival," says Pope Pius, "of those only who are the strongest, and this often means

those who fight most relentlessly, who pay least heed to the dictates of conscience.⁶

As a consequence of limitless free competition, the modern State has been forced more and more to exert its authority in economic matters. It has had to do so in sheer self-defense. Sometimes it has intervened in the public interest, but most often because of the pressure of economic groups seeking advantage over rivals. Daily the modern State is called upon to do something for big business and little business, for the farmers and the industrial workers, and occasionally for the poor consumer.

The efforts of the modern State to maintain order in the economic world would be commendable, if its intervention were guided solely by the public interest. But few States today, especially the so-called democracies, are powerful enough to "crack down" on the dominating economic groups and make them toe the mark. Their effectiveness in regulating is hampered chiefly by constitutional limitations, narrow judicial interpretations, and defects in the political structure. As a result, the average State finds it expedient to keep peace by making concessions now to one group and now to another. In the long run, the favored groups are those which wield the most power. It is almost an axiom that those who own the earth will rule it.

Today, the complaint is not that the State has given up the *laissez-faire* attitude, but that it is tending to the opposite extreme. The masses of the people are clamoring for a more effective type of social control over industry and business. Some States have responded to the popular will by taking over the whole job of managing the economic life of their people. The step has meant giving up the ordinary forms and processes of democracy. Other States hesitate to go so far, and continue their more or less ineffective attempts to regulate the increasing complexities of economic

⁶ Encyclical *Quadragesimo Anno*, par. 107. Further references to this Encyclical will be designated as QA, followed by the appropriate paragraph number.

life. The result is, to use the words of Pope Pius XI, that the modern State is "submerged and overwhelmed by an infinity of affairs and duties."⁷ It is becoming more and more bureaucratic, and, in some instances, has gone the whole way to outright forms of collectivism.

Here, in our own country, where individualism once flourished at its best, the Government has assumed large economic responsibilities in the past few years. It can hardly do more under existing constitutional limitations. But the prospect is that it will have to do more. With ten or more millions of our people unemployed, and strikes spreading throughout the country, the time has come when the State can no longer afford to go on tinkering here and there with a faulty economic system. The radical reforms that are necessary will undoubtedly involve important changes in our Constitution and a revision of our notions of democracy. If they are long put off, we may look for Government ownership or operation of our basic industries. When that day comes, we shall be dangerously near dictatorship, with a totalitarian State lurking around the corner.

The question that interests us, here in the United States, is whether the State can effectively carry out its function of promoting the economic welfare without sacrificing democratic principles. The answer is, yes. We have already indicated that Catholic teaching points the way of escape from the impending evil of the totalitarian State. It calls for a definite policy of State intervention without committing to public authority the job of running the whole show.

The proper role of the State in the economic sphere is fully set forth by Pope Pius XI in his celebrated Encyclical, *Quadragesimo Anno*. His doctrine on the subject is in fact the central theme of the Encyclical. "When we speak of the reform of the social order," says the Pope, "it is principally the State we have in mind."⁸ Not indeed that he overrates the importance of State intervention as the cure

⁷ QA, 78.

⁸ QA, 78.

for our economic ills. The Pope does not ask political authority to assume new burdens but, on the contrary, would have it refrain from many of the activities into which it has intruded or been forced.

How would the Pope have the State lighten the burden of its economic tasks? Certainly not by a return to the *laissez-faire* attitude of individualism. As a matter of fact, he blames the latter for the infinity of affairs that burden the modern State. It is individualism that has been chiefly responsible for the breaking up of the organic character of economic society and making it a collection of individuals who, singly or in groups, pursue self-interest with little or no thought of the common good. It is individualism that has forced the State to assume the whole duty of protecting the public welfare, where it once shared this task with lesser associations in society.

According to the Pope, the first step in adjusting political and economic relations is to restore the organic character of economic life, to make it a truly social organism. How is this restoration to be achieved? "The aim of social policy," answers the Pope, "must therefore be the reestablishment of vocational groups."⁹ Economic organization must once more be along vocational or functional lines, as it was generally before the rise of individualism. The Pope's idea is that the various industries, trades, and professions be organized into associations according to their respective social functions. Each line of producing goods or giving services that performs a specific function for society by supplying a particular economic want, should be organized as a vocational group. Each group or guild, as most writers call it, takes in all who contribute actively to the performance of the particular social function, whether as owners or workers, employers or employees.

Thus the guild to which a man belongs is determined not by the position he occupies in the labor market, as is the

⁹ QA, 82.

case with the modern employers' association and trade union, but by the social function that he performs as a producer or giver of service. The common bond that unites all the members of a guild, no matter in what capacity, is the fact that they not only collaborate in a common function, but also that they cooperate in rendering a social service. As guildsmen, what they do becomes not merely a means of gaining a livelihood or making profits, but a function fulfilled for the good of society.

The guilds are the smaller social bodies which the Pope would have share with political authority in the role of regulating economic life for the common good. However, it is not intended that the guilds be mere departments of State, or mere agencies of the Government. They are autonomous, or self-governing bodies, subject only to the supreme direction of the State. Nor is it intended that the guilds be concerned exclusively with protecting their own interests as are employers' associations and trade unions. They are public bodies with the power and responsibility of promoting not only their own, but also the public interest. To fulfill their function for the common good, they will be chartered by the State as legal corporations and clothed with all necessary authority. The only limits to their control of industry and business will be such as the State may see fit to set in the interests of the general welfare.

Under the guild system, the State would be relieved of many of the economic duties it is now forced to assume, and which properly do not belong to political authority. Of course, the State will not disappear completely from the picture. But it would leave the immediate and day-to-day control of economic life to those actively concerned. The guilds will regulate all such matters as wages, hours, working conditions, prices, profits, and rates of interest. However, the State may set up certain general standards and policies to be followed by the guilds in the making of regulations. But in so far as possible, the guilds should be allowed a wide measure of discretion in the application

of general standards to particular conditions. The decisions of the guilds will have the force of law, subject only to final revision by the State. Thus the latter will have fewer tasks to perform, but will have no less authority as the supreme protector of the public interest. It will be the State's duty particularly to prevent the guilds from violating social justice by acting oppressively towards consumers, towards each other, and towards their members.

The duty of the State to promote social justice in the economic sphere, and to prescribe definite ways in which it is to be practiced, cannot be neglected without grave danger to the general welfare. The major economic ills from which we suffer can be traced to specific violations of industrial and business ethics. We are learning in the school of hard experience that certain actions and practices are not only bad morally, but also economically. Failure to learn this lesson in time has been the chief cause of the breakdown of the present system. "A stern insistence on the moral law," observes Pope Pius XI, "enforced with vigor by civil authority could have dispelled or perhaps averted these enormous evils."¹⁰

A likely development of the guild plan will be the inter-organization of all the guilds within a country. They could be federated on local, regional, and national lines for the purpose of coordinating their activities for the general welfare. The interorganized guilds might also, in conjunction with the Government, act as a supreme council or planning agency with nation-wide scope. The Pope even contemplates the extension of the guild idea to the international field. Modern nations are more or less dependent upon another, and they should endeavor, as he says, "to promote a healthy economic cooperation by means of prudent pacts and institutions."¹¹

The Pope does not prescribe any particular pattern to be followed as to the form of the guilds. "Men may choose

¹⁰ QA, 133.

¹¹ QA, 89.

whatever form they please," he says, "provided that both justice and the common good be taken into account."¹² They have much the same choice here as they do with regard to forms of political government. The Holy Father also emphasizes the fact that the guilds are to be free associations. No one is to be forced to practice a particular profession or to join its guild. Nor is he to be compelled to join the guild of the profession he elects to practice. But whether he joins or not, he is bound by the regulations of the guild of his profession. Thus if one takes up the making of shoes, he must keep the rules of the shoemaking guild. His personal freedom is not impaired in any essential way. The liberty really restricted is the opportunity to "chisel." The guild system is not intended as a strait-jacket but as a framework within which men may the more easily fulfill the obligations of social justice.

It has been objected by some that the guild form of economic organization is not suited to modern conditions. The objection would be valid if the Pope proposed the revival of the medieval guilds in all details. What he does actually propose is that the spirit of the medieval guild, its key-principle of cooperation, should become the dynamic force of the new economic order. There is no reason why this principle cannot be applied to modern conditions, except the indefensible one that the interests of capital and labor, of employer and employe, are always and everywhere irreconcilable.

Some non-Catholic writers in this country are prejudiced against the guild idea because of its similarity to the corporative system of Facist Italy. They profess to fear that its adoption would necessarily entail a political dictatorship. Actually, the guild system, as proposed by the Pope, is free from the objectionable features of the Facist type of organization. Under Facism, the corporations or vocational groups are creatures of the State and under its complete

¹² QA, 86.

domination. But the guilds, as the Pope has them in mind, are free associations, legally recognized and chartered by the State, but possessing the widest possible measure of autonomy. Government control over them would be normally limited to that of general direction and supervision.

Fascism has been defended on the ground that modern economic life is so utterly disorganized that the State must assume an almost exclusive role in restoring order. There may be merit to this contention. Nevertheless, we contend for the Catholic idea that the proper role of the State is to supplement and aid the efforts of lesser groups in society and to devolve upon them as much of the burden of economic regulation as the public welfare permits. In the absence of the guilds, the modern State is expected to take the lead. But in so far as possible, it should confine its activity in the economic world to necessary and sufficient assistance. It should not undertake more, nor go farther, than what is required by the nature of the occasion calling for its intervention.

The Catholic concept of the State's role in economic life is based upon a fundamental principle of social philosophy which in our day is well-nigh ignored. Pope Pius XI formulates it as follows:

"Just as it is wrong to withdraw from the individual and commit to the community at large what private enterprise and industry can accomplish, so too it is an injustice, a grave evil, and a disturbance of right order, for a larger and higher association to arrogate to itself functions which can be performed efficiently by smaller and lesser societies."¹³

In other words, the Pope desires that the responsibility and burden of social control be shared by the State with smaller groups, such as the guilds, which act as buffers between the State and individual members of society. He is opposed to the idea that the State should occupy the whole arena of social activity as a corporation sole.

¹³ QA, 79.

The Holy Father indicates in a broad way the respective parts to be played by the State and the guilds in regulating economic life. "The State," he says, "should leave to these smaller groups the settlement of business of minor importance, which otherwise would greatly distract it; it will thus carry out with greater freedom, power, and success the tasks belonging to it alone, because it alone can effectively accomplish these: directing, watching, stimulating, restraining, as circumstances suggest and necessity demands."¹⁴ This is a broad and very flexible field. The extent of the State's role will in practice depend upon how efficiently the organized and interorganized guilds meet the economic needs of the people.

We have already described how the modern State is overburdened with an infinity of tasks because of the disorganized nature of economic life. It has been forced to descend into the social arena, not so much as an umpire or guardian of law and order, but as one of the contending parties. As the Pope puts it, "the intermingling and scandalous confusing of the duties and offices of civil authority and of economics have produced crying evils and have gone so far as to degrade the majesty of the State."¹⁵ We live in a society controlled by finance capitalism, and few governments, local or national, are entirely free from domination by the money power. Only in a right economic order, such as the Pope proposes, can the State vindicate its social rulership and become what he says it should be; namely, "the supreme arbiter ruling in kingly fashion far above all party contention, intent only upon justice and the common good."¹⁶

Although the guild form of economic organization is predominantly a system of socially regulated private enterprise, it does not exclude a measure of State ownership of certain kinds of property. "Certain forms of property,"

¹⁴ QA, 80.

¹⁵ QA, 109.

¹⁶ QA, 109.

says the Pope, "must be reserved to the State, since they carry with them an opportunity of domination too great to be left to private individuals without injury to the community at large."¹⁷ However, he does not specify what kinds of property should be publicly owned or controlled. But he does indicate the norm for deciding whether a particular business should be public or private; namely, the common good. Regulated private enterprise should enjoy the preference as long as it reasonably promotes human welfare. Only when it has clearly proved injurious to the common welfare is there need for the State to take over ownership or operation of any business affected with public interest.

In proposing the guild plan as the ideal form of economic organization, Pope Pius XI does not say whether the State's function therein calls for a particular type of political structure. The Pope does not concern himself with the question of forms of government. However, there is nothing to prevent a Catholic from saying that this or that form of government seems better adapted to a guild order rather than another. But he cannot claim that any such conclusion that he draws from the Pope's teaching is a part of that teaching. With this proviso, we express the opinion that a guild economic organization is well suited to a political democracy. The guilds are essentially self-governing groups, and under them a high degree of economic democracy is made possible.

It is not here claimed that contemporary representative democracy, be it parliamentary as in France or constitutional as in this country, would suit as the framework of a guild economic order. No one with one eye open can say that the liberal democratic State of today is properly equipped to perform its role in the economic sphere. It either does too little, or, when it attempts more, does so with danger to our fundamental liberties. That is why the Pope calls for a reform of the State as the first step

¹⁷ QA, 114.

in social reconstruction. The State, he says, should be "the supreme arbiter ruling in kingly fashion far above all party contention, intent only upon justice and the common good."¹⁸ Is this a description of any political democracy that we know? Hardly. Frankly, no parliamentary or constitutional brand of present-day democracy measures up to the standard.

Political authority in this country is, theoretically at least, committed by our Constitution to a *laissez-faire* attitude toward control of industry and business. The blame does not rest so much upon the Founding Fathers, who were children of a day when individualism was the prevailing economic and political philosophy; it rests more upon the narrow kind of judicial construction that has been placed upon the Constitution which, worded as it is in general language, could be construed more liberally without doing violence to its meaning. Yet in spite of all constitutional limitations and defects in political structure, our Government has done something in the way of controlling economic life, and in stamping out abuses. But it is powerless to initiate and carry out the major kinds of reform that are needed. The President has done great service to his country in calling attention to its helpless situation. The American political system stands in need of change to fit it for its proper function in the economic sphere; otherwise it will remain "Our Ineffective State," as William Hessler of the *Cincinnati Enquirer* has aptly termed it in his recent book by that title.

Last year the view was expressed at a Catholic convention that the guild order is "not for this country." Father Chapman, author of "The Development of American Business and Banking Thought," shares this view. He says: "It is difficult to see how industrial democracy—or better, economic democracy—which, in our opinion is a fundamental American aim, could be brought about in full measure under such an arrangement. Democracy, in the

¹⁸ QA, 109.

economic order, must start with the consumer" (p. 156). Father Chapman favors consumer cooperation as the means of achieving economic democracy. He would have consumers and not producers own and control the means of production.

Father Chapman is entitled to his opinion, but we hope that it is not shared by a large number of American Catholics. It is hard to see how consumers' ownership and control of industry and business would bring about any more economic democracy than we enjoy now under the existing system. A Cooperative Commonwealth would be very much like a Socialistic State; there would be very little left of private property. There seems to be no real difference between a system in which everything is owned by the people organized as consumers and one in which everything is owned by the people organized as citizens.

A Consumers' Cooperative Commonwealth would only perpetuate one of the major evils of today, the fact that the majority of the people actively engaged in producing goods do not own the means of production. They are propertyless wage-earners, even though many of them become owners of stock in the concerns for which they work. They would remain propertyless wage-earners under a Cooperative Commonwealth, even though they owned shares in the various cooperative enterprises. The weight of Catholic opinion favors ownership of the means of production by those who are actually engaged in production. Witness the pronouncement of the American Bishops' Program of Social Reconstruction: "Nevertheless, the full possibilities of increased production will not be realized as long as the majority of the workers remain mere wage-earners. The majority must somehow become owners, or at least in part, of the instruments of production."

Ownership of the means of livelihood is the natural right of every man, and would under the guild system become a practical possibility. Pope Pius XI recommends a modification of the wage-contract by a contract of partnership

between wage-earners and employers. "In this way," he says, "wage-earners and other employes participate in the ownership or the management, or in some way share in the profits."¹⁹ Thus the guild system could be made a suitable framework within which to test the full possibilities of economic democracy. Some might object that this would not be complete democracy because it apparently leaves the consumer out in the cold. They are reminded that the purpose of the guild plan is to make one's profession or trade a function fulfilled for the good of society, and not a mere means for income or profits. Pope Pius XI distinctly states that among the interests of the guilds "the most important is to promote as much as possible the contribution of each trade and profession to the common good."²⁰ Besides, consumers could be protected through some form of representation with the guild authorities, and, whenever necessary, by governmental action.

Economic democracy, such as the guild system would make possible, is the main thing needed today to make political democracy work. No nation can be really self-governing people wherein the vast majority of its people have no substantial voice in determining the conduct of their working lives. Only nominally can they be said to be politically free, because they are economic slaves. They enjoy many of the forms of democracy, such as the right to elect their representatives in legislative assemblies, but the power which really rules themselves as well as the State is a despotic financial oligarchy. Little wonder there is that in some countries the people have sought to free themselves from the yoke, and have expressed decided preference for dictators who declare themselves to be of the people and for the people.

So, today, the modern State stands at the crossroads. Great numbers of people everywhere are sick of purely nominal forms of democracy. They are willing to give up

¹⁹ QA, 65.

²⁰ QA, 85.

all this pretense; what they want is economic security. They have lost the taste for freedom, or for self-government, because they have little or nothing of these things in their working lives. They demand that the State release them from private economic domination, for it is the only power they know that can lead them out of bondage. It doesn't do to tell them that they are merely exchanging one set of masters for another. They would rather have the State manage their economic lives than an oligarchic group of financial overlords.

In these days of unrest, conditions favor the advance of the totalitarian, all-ruling State. It is the inevitable result of increasing popular demand that the State act not only as policeman, but also as schoolmaster, nurse, and employer. Let us not fool ourselves, in these United States, that "it can't happen here." In a very true sense it is happening here. Nothing can check the advance of the new Leviathan except the speedy application of the Catholic concept of the nature and function of the State. As American educators we can perform no greater service to our country than to sow far and wide the seeds of Catholic teaching and pray God they may not long fall on sterile soil.

THE CHURCH: MOTHER AND PATRON OF MUSIC AND ART

HISTORICAL APPROACH

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The Church—Her Divine Origin and Mission

In the recently published autobiography of the late G. K. Chesterton, the opening chapter which gives light on the birth and early boyhood of the writer, is entitled "Hearsay Facts"—but the facts connected with the birth and early days of "The Church; Mother and Patron of Music and Art" are not hearsay facts. They are facts engraven on the pages of Scripture by its Founder, Jesus Christ, and for more than nineteen centuries that Church with its mighty mission given it by our Lord Himself in the words, "Going therefore, teach all nations . . . and behold I am with you all days even to the consummation of the world," has been the ensign for all that is best in life. To teach all nations effectively, however, the Church must sympathize with the manners, customs, and institutions of various peoples, adapting herself to their genius, to their forms of government and civilization. The Church has truly become "all things to all men, that she might save all."

If the Church were merely a human institution she could not, any more than the other human institutions (whose wrecks strew the highways of history) have survived the onslaughts which have been made upon her. That she has passed every crisis, and triumphantly weathered every storm that has beaten upon her for nearly 2,000 years is evidence of the divinity of her mission to the nations and to the ages. During all the vicissitudes of the human race, the Church has fostered the sense of beauty and the sense of duty. Music, architecture, painting, sculpture, poetry,

and the arts and crafts, all are indebted to the Church for constant inspiration. "Art sees as God sees" would seem to have been the aesthetic criterion of churchmen.

The Church: Mother and Patron of Art

One of the greatest contributions the Church has made to civilization is architecture. As soon as the Church, through the edict of Constantine, was free to come forth from the catacombs, her beautiful churches began to appear. Even in the catacombs, the decorative effects on the walls and ceilings, and the sacred vessels employed in the services, were made beautiful. The textiles used as altar cloths, and vestments worn during the sacred ceremonies were distinguished for their beauty. Very early in church history, the Mass-books were subjects of devoted artistry. The Scriptures were beautifully written out by hand and artistically illuminated. With the ages, the various types of Catholic architecture developed, to which I may give but passing mention.

Under Constantine, the Christians adopted the plan of the basilica (which had been in use in Rome) and adapted it for their place of worship. They proceeded to modify the basilica, as it had been used for commercial purposes and courts of justice. The old construction which was oblong surrounded by a colonade, had an apse which made it peculiarly suitable. Two rows of columns divided the main hall into a nave and ambulatories. A transept was added later in order to give more room and also because the cruciform shape became symbolic of the Cross, the basis of Christianity.

With the introduction of the arch, the Romanesque style is seen. Roman monuments existed in all parts of the Christianized regions which served as constructive models. The use of the arch of triumph, which represented the opening of the nave into the transept, was particularly striking. The next development was the erection of the dome at the crossing. Roman architecture is of the greatest

importance, because it is the fountainhead out of which that of the Early Christian, mediaeval, Renaissance, and modern eras were developed. Symmetry was its dominant law. Santa Sophia, the first of these great Romanesque structures, is a triumph of architecture.

Byzantine architecture designates the style and type which were developed in the Byzantine Empire. When Ravenna became the capital of the Exarchate (the Eastern Empire headquarters in Italy), a series of Byzantine churches under Romanesque influence were erected. They were beautifully decorated with mosaics and are wonderful examples of effective and devotional architecture. The culmination of the Byzantine style is found in Saint Mark's in Venice, one of the most interesting churches in the world.

After the Romanesque style, came the Gothic, and the erection in many places, in the North and West of Europe of the great Gothic cathedrals and abbey churches. We are all familiar with this type, the distinguishing characteristics being tall pointed spires, delicate tracery, and steep slanting roofs. Connoisseurs declare that these are the most beautiful churches in the world. Gothic architecture influenced not only the structural work, but also the furniture and fittings, the carvings, hammered iron, and stained glass.

The Church During the Renaissance

The period of the Renaissance was one of the greatest crises in History for the Church. The old criticism brought against her, that she decried science and art, is best answered by her victorious combat with the humanists. There are dark shadows in the picture of this period, the lives of many of the hierarchy belied their sacred calling and there was dissension among them as to the attitude which the Church should take; but just because of the intensity of the struggle, one marvels that the Church, instead of following the trend of the time, courageously took her stand, and won, leaving a glorious legacy to her children. The

names of Pius II, Nicholas V, Julius II, and Leo X recall the most powerful and most efficacious protection which intellectual life ever received from a sovereign authority. The mind of the Church was *not* to sacrifice faith to scholarship, but to give to culture its province and its privileges.

It is impossible to go into the detailed history of this patronage of art, science, music, and literature, or to show the sovereign pontiffs surrounded by the glorious artists of the Renaissance; Bramante, designer of Saint Peter's; Michel Angelo, whose famous paintings (The Creation, The Fall, and Last Judgment) decorate the Sistine Chapel; Raphael, founder of the Roman School of Painting during the Renaissance, known best to us through his Transfiguration and Sistine Madonna. No century has seen, and probably no century will ever see, such a great collection of art works as the Dome of Saint Peter's, the Sistine Chapel, and the Loggia of the Vatican.

If, today, Rome is not a city of ruins, as are the great cities of the East—Jerusalem, Antioch, and Athens—it is due to the Popes of the Renaissance, and Rome is here, as in all other things, a symbol of the Church herself. Everywhere in Europe where the Renaissance spirit and the Church conspired, magnificent structural results were achieved.

Ecclesiastical Architecture in America

The nearest thing to a new idea in architecture for two hundred years after the religious revolt of the sixteenth century is to be found in the Franciscan Missions in California. Of their beauty we need say nothing, but Mother Church was still able almost eighteen hundred years after our Lord's death, to convert, in Western America, the most ordinary mortals into artists who could raise enduring monuments of beauty that would be, literally, a joy forever.

Painting, Sculpture, Arts and Crafts

Catholic painting and sculpture of the Christian era have derived their inspiration directly from the New Testament

and the lives of the Saints. Saint Luke's Gospel is replete with beautiful word-pictures which have furnished innumerable artists with ideas for pictures. The Annunciation makes a whole chapter in the history of art. We can do no more than cast a cursory glance at this subject—though hours could be spent disclosing its beauties. Religion is not only the Mother and Patron of art, Religion is the soul of art. Our Blessed Mother and her Divine Son have inspired all artists with an ideal, and the myriads of beautiful Madonnas which decorate our art galleries are testimonies of creative power evolved from the great mystery of the humanity of Christ. There are scores of other subjects, all of them inspired by Christian Doctrine and Faith and all of them capable of arousing the creative spirit of the artist as no other motif in the world can. For religion is a fount of inspiration. I have already shown the fostering care of the Church during the Renaissance, and her power to save to posterity the glorious art work of her children. The Church has acted with equal magnanimity with regard to sculpture and the arts and crafts. The making of the various adjuncts that were employed in religious services provided the greatest stimulus for the movement known as Arts and Crafts. The stained-glass windows, missals, and office books of the fourteenth and fifteenth centuries; vestments, hangings, even the cruets, vases, and candlesticks shared the artistic inspiration. The chalices, ostensoria, and ciboria were often exquisitely beautiful works of art.

It is not surprising that Christianity, with its belief in a very intimate relationship with a personal God, inspired a magnificent art impulse which manifested itself in everything in any way associated with the service of religion.

MUSIC

Sacred Music in Its Infancy

As sculpture was the art which most adequately embodied the humanistic conceptions of Greek theology, music became the art in which Christianity found a vehicle of expression

most suited to her genius. When acted upon by ideas so sublime as those expressed in the Gospel, music becomes transformed, and exhibits signs of new and inspiring activity. In opening up new soul-depths, Christianity was especially adapted to evoke greater manifestations of musical invention.

Music is in truth the language of the soul, which no mere intellectuality is able to comprehend or direct. It entered on its true career only when the shackles of superstition were broken and the bondage of spiritual ignorance cast off. Christianity gave man a confident hope in immortality, and music alone was capable of entering into the emotions of the soul, and giving expression to their lofty spiritual aspirations.

When first heard in the catacombs, the voice of Music was in the primitive Greek idiom, a sort of musical recitation of the text, in which the melodic accent was always governed by the word accent. As the early Church became organized, her liturgy grew and was surrounded by great symbolic ceremonials, and there developed along with the liturgy a sacred chant suitable for the various services. Music, and all Catholic art (Catholic in the strict sense of the word) derives its character from conceptions which have become traditional and canonical. These art forms have developed organically out of the needs of Catholic Worship. They derive their sanction and style from the doctrine they portray. Architecture, painting, sculpture, music, all are comprehended in a unity of impression from the liturgy which they serve. Ecclesiastical art has evolved from within the Church and has drawn its validity from ideas which have found their permanent place in the liturgy as a didactic factor.

During the first quarter of the fourth century, Saint Sylvester brought the Church forth from the catacombs—triumphant after three centuries of persecution, and history tells us, he established a singing school in Rome. To Saint Ambrose, however, Bishop of Milan in the late fourth

century, we owe the first recognized effort to systematize the chant. He was eminently successful, and his efforts crystallized in the Ambrosian chant. Up to this time the texts used during liturgical functions had been Scriptural, but with the Hymns of Saint Hilary, Saint Ephraim, and Saint Ambrose, extra-Biblical texts, expressing the spirit of the feast of the day came into use.

Two centuries later, when Saint Gregory became Pope, the music of the Church entered upon a new period of development. Saint Gregory collected the musical inheritance of the Fathers and, adding to it, completed the official standard of church music. As now arranged, the chant was no longer governed by the duration of syllables, but comprehended continuous melodies, the tones being of approximately equal value. It thus assumed the impressive character and elevated dignity which invests the chant with such majesty. The liberation of music from the restraint of ancient meter and prosody thus effected, its foundation was established as an independent and unfettered art. In order to perpetuate the new system, Saint Gregory established, on a scale of great magnificence, a musical academy at Rome whose fame extended throughout all lands. During the next one thousand years Gregorian chant was to grow up with the Church. It was, therefore, in the first six centuries when the Church was drilling her forces for her victorious conflicts, that the final direction of her music was consciously taken.

The history of musical development is unique. Music was the slowest of the arts to assume concrete form, because centuries came and went and man's intelligence failed to invent symbols which could definitely express musical sounds and their duration. Basically, any art consists in the application of design to its materials. Sculpture gives design to clay or marble; music is design applied to sound. Sculpture found its models in nature; in the case of music, no model for design ever existed anywhere. No wonder music lagged behind. It needed an extra thousand years

to conquer its handicaps. There are names which should be emblazoned in flaming letters on history's pages because of the mighty portent of their discoveries. Mists cleared away when Guido of Arezzo reformed musical notation, devised the early forms of the F and C clefs, the principle upon which the staff is based, and through the singing of a hymn in honor of Saint John the Baptist, he conceived the idea of solmisation and the hexachord or six-tone scale. Guido was a Benedictine monk at the monastery of Pomposo in the Duchy of Ferrara. Another Benedictine monk, Huchbald, combined two sounds; thus came the discovery of harmony with its limitless variations. After the perfecting of organum, a century and a half elapsed during which learned musicians devoted themselves to the development of rhythmic musical measure, and to Franco of Cologne is given the credit of the most important accomplishments in this, the final preparation for Polyphony. The codification of meters which was used as a model, was that to be found in poetry, and it is interesting that the old notation was symbolic of ancient Greek prosody.

During the Renaissance, polyphony found its birth in the Netherlands. In its early development, polyphony consisted of a cantus—a plain-chant melody about which were woven other beautiful melodies, often in many voices—which when sung together combined in an harmonious whole. Gradually, the custom of using the chant melody as a cantus was disregarded and polyphony became freer. Before polyphony had reached its zenith in the works of Palestrina and di Lasso, we find the Belgian masters, in all the countries of the European continent; Vittoria in Spain, di Lasso in Munich, des Pres in France, and Adrian Willaert in Venice, organist of the great Saint Mark, devoting their gifts to the composition of immortal masterpieces of ecclesiastical music. Gradually, the love for ornamentation and display changed the very nature of Church Music. By the fifteenth and sixteenth century, music at church services was largely an opportunity to display the genius and skill

of the composer and singer respectively. In the Council of Trent, the Church used her prerogative of Mother, and in no unmistakable terms showed her disapproval of the music of the period, and were it not for the *Missa Papae Marcelli*, would have prohibited the use of polyphony for liturgical purposes. She accepted the Mass of Pope Marcellus, however, and it is still our model of sacred polyphony, which, with Gregorian chant, form the two types of music conformable to the spirit of the liturgy.

The Church's Attitude Toward Modern Tendencies

Before the opening of the seventeenth century, the invention of musical instruments was destined to revolutionize music. A love for instrumental accompaniment grew and, by its support, solo singing became popular. Music made gigantic strides culminating in the eighteenth-century composers; Haydn, Mozart, Bach, Handel, and Beethoven, but music had become secularized. The Masses of these composers show incomparable musical genius, but word accents were shifted, syllables broken up, some parts of the text omitted, others drawn out to great lengths, and added to this they were extremely difficult, and perhaps, were never intended for Divine Worship. Take, for example, the transcendent Bach "B Minor Mass." One historian says of it, "The B Minor Mass is at once Catholic and Protestant and is as enigmatic and unfathomable as the religious consciousness of its creator." Surely, it is not appropriate for the Holy Sacrifice.

Church music suffered from its contact with secular forms. It became worldly, important and independent, while the sacred ceremonies were proportionately neglected. It served man rather than God. It became sensual rather than spiritual, and liturgical music must not serve the senses but through them serve the soul. To do this, music must be sacred, sanctified, spiritualized. Holy Mother Church does not disparage music; she has constantly and consistently used it in her services since the earliest times.

But, she insists that sacred music conform to its purpose as handmaid of the liturgy.

The Church is a living organization which does not cater to the fashion of the time and its whims. Art could not remain dead within her fostering care. When polyphony appeared, the Mother of all arts took it under her protection and supplied it with sacred themes. When in the sturdy vigor of its growth it swerved from the high ideals of its mother, she called on her devoted and gifted son, Palestrina, for a model which preserved polyphony for Divine services. Since then, the Church has used polyphony side by side with Gregorian music to enhance her liturgy, according to the ideals of Pius X, as set forth in his Encyclical of 1903, "The Motu Proprio."

As I said before, the doctrine of immortality was a powerful inspiration to the early artists. It also exerted a potent spell on the minds and hearts of later artists. Let us now see what the vision of immortal life has accomplished for the progress of culture and art. Without it Dante could not have written his Divine Comedy, Goethe could not have written his Faust, Mozart would never have composed his Requiem, nor Handel his Messiah.

The world owes much to the Catholic Church. Music and art have been fostered and guided by her through their checkered course toward the realization of a sublime ideal. Born in the catacombs, they struggled and won during the Renaissance—modern centuries followed—our age continues the task, and the Catholic Church, their Mother and Patron, will carry on the incompleated work in future centuries.

MAY OR SHOULD MUSIC AND ART BE CONSIDERED ESSENTIAL ELEMENTS IN THE PAROCHIAL SCHOOL'S CURRICULUM?

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The charity of Christ urgeth us in this materialistic age, when standards and ideals of beauty are so perverted, to spare no effort in bringing to our pupils a realization of what true beauty is.

In order to accomplish this task, we religious teachers must strive to become conversant with all the manifestations of beauty that God has placed in this visible world. To this end, we should, as far as possible, become students of all the arts.

Granting that the public in general, and consequently, leaders of thought, in particular those in the field of education, have completely thrown off the old bogey that the entrance of music and art into the daily schedule of the elementary-school child was an over-emphasis of the aesthetical or emotional side of life, have we really come to a complete realization of the vital need of these subjects in the curriculum? Are we, on the contrary, perhaps, not ourselves overemphasizing still, somewhat, the training of mind, and undervaluing that of heart?

Of all the arts, these two subjects under discussion, music and art, or drawing as we usually call it, especially in the grades, are accepted by the real educators as the most valuable for serving this twofold purpose, the simultaneous training of mind and heart. Because of this quality, many agree that they should be placed in equal rank with the other subjects in the school curriculum. Can we imagine a complete school day in which the application of the laws that govern all the beauties appealing especially to the sense of sight, is overlooked? The Master Artist manifests His own invisible perfections in visible forms; and

what is art, if not the expression of the invisible through the medium of the visible? As music is the interpretation of the spiritual by means of sound, so art is the application of the laws of beauty and form and color to crystallize the exquisite impressions of the soul.

Music and art are relative terms; one cannot enjoy thoroughly the beauties of sound without at the same time recording, at least in mind, the lovely combinations of color, mood, form, and design. These identical entities make up the substance of the courses in art and music. Enveloped entirely within the forms of sight and sound, tangible means of the revelation of God's beauties to His children, the little ones certainly have as much right to the knowledge of the secrets of these beauties as to anything else in the curriculum.

Not only are music and art reciprocal relative terms, but they are, if I may use the expression, even the basic practical, cultural, coordinating subjects without which the curriculum must fail of producing "fruit in abundance." Let the visualized lesson in religion, history, or reading, the illustrated paper in English, for example, pave the way to practical advantage in the pursuit of beauty, order, and truth. From such correlation arise genuine enthusiasm and pride of achievement, that will not pass with time, but will strengthen as the years go on, into lasting joy. Taught as an isolated thing, art will fail utterly to produce the hoped-for results.

What is the objective of the art, or drawing teacher, if not the effort to aid her pupils convert into some tangible form that which they see with the eye of the soul? Spiritual beauty viewed through spiritual vision—this constitutes the essence of real art.

Instead of a fearful approach to the presentation of the drawing lesson, the young teacher can be made to see that, with careful consideration and planning, she need have no more anxiety of being able to correlate this subject with the others, than she has of the present popular method of

fusing the studies of geography and history into social studies. In fact, is there any subject in the daily schedule that does not lend itself naturally to the sketching, however roughly, of an illustration, a map, a graphic picture, or a cut-out of choice? How interesting a lovely bit of literature will become, if accompanied by a colored board interpretation made by the instructor, or even a crude drawing by the pupils themselves!

When we come to the full realization that we are training our pupils to accept music and art, in fact, any of their subjects, not for the sake of the study itself, but for their personal development, for their own sakes, then we shall have attained an excellent goal indeed. This outlook upon teaching should result in the preservation of all that tends to aid and develop the creative instinct, while it prepares the child at the same time, to make for himself his own effective niche in the social order where he is destined to be placed in after-life. Let us not restrict him in any way, but, on the other hand, encourage his creative urge and guide tactfully his little hands and heart.

From the delight resulting in the gradual discoveries made in drawing classes, the pupil will learn to combine the useful or vocational with the beautiful or cultured. As a result he will, therefore, take a greater interest in the arrangement of his home—the pictures he sees there or elsewhere. After learning by degrees the fundamental principles of space relationship, perspective, color, and form, these pictures will cause him to ask questions about their creators, and about the units of the pictures themselves. Without knowing why, he will ask: "Is this true? Is this correct? Is it good?" Given this critical sense as to what is good and bad in art, what a power the child becomes for leadership in the ranks of the social order! What an asset he possesses with which to begin his journey through this practical, progressive age; what a joy he will find in building the practical upon the cultural backgrounds

that will truly be his, if he has had enthusiastic teachers able to transmit their enthusiasm.

Now, if art should occupy an important place in the curriculum, what should we say of music? At present, a number of schools, realizing the importance of music, have expressed their appreciation by having well-organized glee clubs, orchestras, school bands, piano classes, and last, but by no means least, boys' choirs.

Although this attitude prevails in many places, there still remain a number of educators, and unfortunately a great number, who do not as yet accept the importance of music in the education of the child.

All psychologists agree that we reach the child first through the senses. Music, of all the arts, exerts this universal appeal. Coordination of mind, ear, eye, voice, hands, and feet, in fact, all are called into service; hence, every faculty works in harmonious unity; the entire self becomes, in a word, an active, unifying, self-interpreting whole.

For this reason who can deny that music holds, not only an equal place along with the other subjects, but an equally valuable status in the training of the entire child? Intellectual proficiency, in terms of education, ought not connote the idea of practicality alone, but of spiritual development as well.

Music is essentially the language of the emotions; hence, it is often considered a luxury or extra, something that educators would like to have in the curriculum, but do not think it of sufficient value to take place on a par with the three R's.

Should they give it just the minimum consideration, they would soon realize that, from the very first steps in the study of music, the child is trained in quickness of perception, acuteness of visual and auditory analysis, in rapidity of coordination, and in a keen observation of symmetry and unity. Reading music at sight requires as fine a coordination of mental powers as any intellectual activity one can conceive; for it involves the absolute necessity of accu-

rate seeing and hearing, the insistence upon correct pronunciation, and enunciation, the regular grouping of pulses, by two's and three's, and the movement of the phrase as a whole.

Perhaps, nothing is more important than to impress educators with the fact that music, properly experienced, qualifies the child to raise his academic standing, and thereby, to cultivate a wholesome attitude toward all things in life. No other form of expression is so socializing, so rich in its power of exerting either a good or an evil influence on the soul. A purely intellectual appeal will never accomplish this result. Since music makes such a strong emotional appeal, is it surprising that it, above all else, establishes a fine morale in army and navy, awakens a patriotic fervor in civic life, and fills the heart with love and praise of God?

Music in the school is intended for all, not for the favored few. Its mission is to inculcate a love and desire for the beautiful. The teacher, therefore, should do all in her power to induct the children into the realms of musical beauty; to lift them to higher planes; to stabilize their tastes; in a measure, stamp out the sentimental and discordant jazz brought by means of the radio into nearly every home. Now, I do not mean to discourage the use of the radio, for, rightly employed, this gift of God can carry on outside of school hours, the good work of the teacher in the classroom.

In every phase of musical education, there should be emphasis on tonal beauty. Unless properly guided, children will sing too loudly, a habit that must be discouraged from the very beginning. The children, moreover, must be taught to hear and enjoy their own singing so as to produce tonal excellence. They should be taught to ask, "Is my tone high? Is it light? Is it beautiful?" Naturally, children's voices are pitched high, and for this reason, high, light tones must be insisted upon. Nothing is so beautiful as the clear, bell-like quality of the child voice, when used properly. After learning the single tone as a model of

beauty, they must be taught to recognize and enjoy the loveliness of the pattern or idea; working into the phrase until the whole melody is completed.

But we Catholic teachers have a further responsibility. Ours is not only to fit the children into intellectual stereotyped grooves of society; we have the most glorious incentives that poor human creatures can conceive. "I have chosen you," says our Lord in the Gospel of Saint John, Chapter XV, verse 16, "and appointed you that you should go, and should bring forth fruit and your fruit should remain." Not only must parochial schools keep up with their contemporaries, the public schools, and give music its rightful place in the curriculum, but they must place it where it will attain the goal of every divinely chosen teacher of this art—God's honor and glory, through participation in the Chant of the Church.

The training in Church music depends almost entirely on this class of teacher. Saint Augustine says, "He who loves, sings." Singing is the normal form of liturgical prayer. Long have the lovers of the liturgy wished and prayed for the general participation in the Chant; but this will become a reality only when our parochial schools will have prepared our children to love the music of the Church, and because they love it, to sing it with real joy.

If the children of this generation love and enjoy the Chant, the men and women of tomorrow will fill our churches with their singing of the liturgical music. Could we desire a more effective form of Catholic Action, so much needed at the present time, and so dependent on the religious teacher? If our fruits are to remain, they could not, I am sure, take a form more lasting and more efficacious than in the "formation of the Christian spirit through Christian music."

Of all the arts, music is the only one born in heaven, where, in the angelic choirs, it will also outlive for all eternity, all the other arts. When the Second Person of the Blessed Trinity came to earth, He chose to come bereft

of everything, even the necessities of life; but He did not choose to be without music. The angelic choirs, as they chanted the pean of "Gloria in Excelsis Deo," brought heaven's songs to the lowly plains of Bethlehem. Why can we not feel that the Eternal Father has sent us in place of the Christmas angels to our classrooms to help gain the thousands of little hearts that He came to win? Down through the ages, this angelic greeting has continued to resound until now. Let us hope that in the very near future every church throughout the land will reecho the beautiful rendition of the chant sung by the entire congregation. This can be realized only by the untiring diligence and unshaken faith in her mission, of the parochial school teacher.

The supervisor will assist her in the preparation of her work by means of outlines, supplementary material, etc., but it is the classroom teacher upon whom real success depends, if both music and art are to become a living part of the school program. She, therefore, must equip herself with all the pedagogical principles required for presenting the lessons. This, along with a love for her work, and an earnestness in promoting God's honor and glory, will bring the blessing of Heaven as an eternal seal that hers has been a life well filled and productive of all that goes to win souls for that eternal kingdom.

A lovely cathedral, dear God, would I build
 In the tender heart of a little child;
 Then with exquisite melody have it filled,
 That Your own tender Heart win this heart of
 a child.

THE CHARITY OF CHRIST URGETH US.

HEALTH PROGRAM IN OUR SCHOOLS

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There is the theory, as old and as true as the rock-bottom principles of any system of education, that only the child who is physically fit can do the best possible work along scholastic lines. The ever-growing importance of health work in schools throughout the nation bears testimony to the fact that both administrators and individual teachers are beginning to realize the necessity of attending to the physical requirements of the child. With the departure of "the little, red schoolhouse" came a fuller and deeper appreciation of the value of well-lighted, well-ventilated classrooms; the knowledge, too, that many of the failures in our schools were caused by physical impediments and not by lack of intelligence.

As far back as 1914, Lewis Terman¹ was asserting that from 15 to 30 per cent of school children were troubled with eye defects of some sort; that from 10 to 20 per cent were suffering from defective hearing; and so on with the other common ailments of childhood and adolescence. Terman, of course, would have extended a program of hygiene supposed to eradicate even the mental and character faults of the child; in short, a "preventive mental hygiene" seemingly dedicated to the production of the perfect child. In spite of his attempts to substitute a hazy form of mental sanitation for character training based along religious lines, Terman brought home to the educational world the importance of giving time and thought to a health program.

While it is the purpose of this paper to prove that a logical, systematic health program can be arranged in our Catholic schools, we might glance, for a moment, at the

¹ Lewis Terman: *The Hygiene of The School Child*, pp. 221-81.

endeavors made by others to set up a system of education that was supposed to give to the world students of a new order—students who were physically and mentally perfect specimens and who, as such, belonged to the state. Many governmental philosophies of today have established programs whose prime end is the development of *perfect physical beings*. Moral and spiritual development have been set aside. Man is good and useful to the state only in so far as he is capable of bearing arms and aiding in the birth of children who are perfect social and physical animals. Such a philosophy has reechoed, perhaps, in minor key, in the classrooms of our own schools. Here and there along the educational front of our day we see subjects, once regarded as basic if real, solid culture were to be obtained, dropped for courses whose main reason for existence seems to rest on the fact that they can be grasped by all. From the lips of palsied thinkers comes the cry: "We must turn from our schools good citizens, healthy citizens. The state needs them."

Granted. The state needs and always will need just that—"good, healthy citizens." But far more does the state need men and women who in their studies have rubbed shoulders with truth and beauty; who have touched the hopes and ideals of the great figures of the past; who have been so drilled in the hard school of knowledge that they work for the state in a manner best conducive to the interests of the state.

We plead for a just proportion. Let due emphasis be given to the physical side of the student's life. The graduate who is physically able to carry out his plan in life is the one on whom we must pin our hopes for the future. But is there any reason why the physically capable graduate should not be equipped with fundamentals of a solid education instead of a smattering of science, history, political science, and household arts?

Health programs, good in themselves, have a tendency to run amuck; to lose sight of first principles. Millions of

dollars are spent annually in the erection of huge stadiums, athletic fields, club houses, gymnasiums. Say the wise men of educational boards: "The health of the American boy must be protected." But what happens? The American boy is left to play on city streets and in vacant lots while that strange creature, the "American athlete," makes lavish use of the elaborate gymnasiums and athletic fields. To the select few who belong to Varsity squads are turned over all the athletic facilities that schools possess. And the other children? Let the city take care of them, some answer. But consider, in practically any city only one boy out of five hundred has an opportunity to use playground facilities. Such a situation is radically wrong and should be given immediate attention.

It is a strange situation. We worry and fret about the physical and mental health of our students; evolve beautiful theories about the trends of the modern adolescent mind; and—fail to do a thing in the shape of constructive work along the line of health programs. Elaborate questionnaires are drawn up. John and Mary are bewildered by an imposing array of interrogations that they answer in a fashion not always reckoned with by the interrogators. But where are we getting by all this? What, in a practical way, are we doing to see that the boy and girl make proper use of their leisure time? How are we attempting to inculcate those habits of clean living that must be the basis of any health program? Let's forget the theory of physical and mental hygiene and draw up a program that will be both sound in principle and practical in application.

The idea of laying stress on mental health is not new in the Catholic school. The Great Teacher Himself left to mankind the great cleanser of all mental ills—the Sacrament of Penance. Can we not bring home in more vivid fashion to our students the old, old truth that the confessional is the place where mental ills are erased; troubles aired; scruples vanished; worries dissipated? What, after all, can any system of mental hygiene hope to produce more

than a clear conscience? Is not the priest, inspired by the Holy Ghost and gifted from on high with supernatural wisdom, the ideal psychologist? Make our boys and girls understand that the minister of Christ is the one to whom mental difficulties should be brought. Surely, a deeper appreciation of the Sacrament of Penance would result in a more sane and well-balanced mental life.

Wielding more and more of an influence as the time goes by motion pictures have become an immense power for good or evil. They are part and parcel of our American civilization, and say what we will, their popularity seems to be ever increasing. They present a problem, of course, that the Legion of Decency failed to solve completely. Through the mental lives of our Catholic boys and girls flit images and situations engendered by the latest movie. Such images and situations are, in many cases, utterly detrimental to the mental health, the spiritual welfare of our boys and girls. Just what can we do about the situation?

Just this much: *the work of the Legion of Decency must not be allowed to falter*. There is the danger that with the passing time the Legion of Decency will be regarded merely as a crusade that once met with success but then died of its own accord. Catholic newspapers and periodicals publish lists in which the various motion pictures are classed in accordance with certain objective standards. The idea is a sound one, but how many of our students ever glance at such lists? Why not have the lists posted on the bulletin boards in all classrooms? Bring home to the students the fact that certain pictures constitute at least a remote occasion of sin and should be and must be avoided.

It amazes one, this influence that Hollywood is exerting on our youth. The sayings, the mannerisms of the various movie stars are sedulously imitated by boys and girls the country over. Any program whose aim is the promotion of mental health must deal with the movie situation if success is to be obtained.

In the line of mental health, nothing would be more bene-

ficial than a program designed to lead our Catholic children away from the great American institution known as the "street corner." The establishment of recreational centers for Catholic children is becoming more and more of a necessity as home life dwindles to nothingness. We might observe in passing that so many of our boys, both of the elementary and secondary schools, seek the street corner because they have nowhere else to go. The erection of Catholic recreational centers would answer a crying need, for it is on the street corner that the filth and vice of a city receive full attention. Destroy the influence of the street corner and you thereby wipe away many of the traits that are appearing even in our grade-school children.

In considering mental hygiene in a purely technical sense, we must observe that it is not the duty of the ordinary teacher to deal with abnormal mental conditions. Psychasthenia, dementia praecox, feeble-mindedness, and the like should be under the care of a specialist who is preferably attached to the staff of the school. We do not claim that the ordinary teacher should be either a trained psychologist or a skilled psychiatrist. In an age that has steadily increased teacher requirements, however, there is no need for the teacher to be without at least a working knowledge of psychology. There have been those who have scoffed openly at everything done in the psychological field; those who have ridiculed the attempts to bring psychology into the field of learning. Such an attitude is unfair to say the least. Many of the claims that were made for intelligence tests and the like have failed, of course, but there is no reason why the truths found by psychologists should not be applied in the classroom.

It is rather bewildering. We see before us in the classroom forty or fifty pupils, each of them presenting his individual differences and problems. One has been "spoiled" at home; one is conceited; one is timid. . . So the list could go indefinitely. Yet it still remains the duty of the teacher to eradicate, wherever possible, such defects. The task

requires patience; more, training and understanding. Students, for instance, who are suffering from the much-abused symptoms of "inferiority complexes" can be given very easy assignments to do until they feel self-confidence returning. The strong-willed student must be shown the necessity of submitting to lawful authority; yet his will must not be broken. The conceited pupil must be humbled; yet a legitimate pride must be left with him. So the cases go—hundreds of them—that teachers the world over are meeting day after day in the classroom. The remedies? They are the result of prayer, thought, proper teacher-training, and a deep faith in the God who watches over all His children.

Such, in brief, are our suggestions. Most of the problems touched were old—old as the evil that is in the world. They are basic in their formation, however, deep-rooted in our life of today. Erase from the picture of the educational world the influence of bad books, bad motion pictures, the street corner; teach with a new vigor and power the value of the Sacrament of Penance. Then from our schools we shall turn graduates with alert, properly balanced minds that are able to survey modern civilization from a true perspective.

It would be useless to deny the powerful effect mental health has on the physical well-being of a person. Worry, intellectual problems of various sorts, all exert an influence on the general physical condition. But, presuming that the student is of the ordinary type with a normally balanced mind, just what can we do to insure his physical well-being?

There is the question of the school building itself. The dark, evil-smelling schools that Dickens painted with such a facile pen have gone, in most instances, but there still remain schoolhouses that are a far cry from the standards now set for the modern school. In many cases, lack of money has proved the stumbling block to the erection of

more sanitary school buildings, but there are certain requirements that can be met by all schools.

(1) The building must be kept clean. Teachers, as well as janitors, should see to it that dirt and trash do not accumulate in the classrooms or corridors. The entire building should be dusted every day. Toilets should receive special attention from the janitors. Drinking fountains should be properly cleaned. Blackboards and erasers should receive due attention.

(2) Classrooms should be properly ventilated. The day may come when all schools will have air-conditioned rooms, but until that day it is the duty of the individual teacher to guard the ventilation. It should be noted in this respect that the cubic foot of air space per pupil should determine the capacity of a room and not the number of desks that may be crowded into it.

(3) There should be proper illumination. Light buff or very green walls are preferable to white walls that reflect a strong glare. The lighting system should be installed and checked by experts, who have knowledge of the amount of light necessary for each room.

(4) If the school has a cafeteria, extreme vigilance should be used to see that the cooking utensils are kept spotless; that only properly approved food is served; that the food is touched as little as possible; that garbage is disposed of in scientific fashion; that workers in the cafeteria emphasize cleanliness of person at all times.

(5) The shower baths in school gymnasiums should be kept thoroughly clean.

An annual health inspection, at least, of all children should be part of the school curriculum. Cooperation with the city, county, and state Boards of Health is urged in this connection. Adenoids, tonsils, and the like, when in a diseased state, are sufficient to upset the learning processes in the child. The alert teacher will find opportunities to make many helpful suggestions in this regard.

Many of our Catholic dioceses are cooperating in splen-

did fashion with local and state health authorities, but there are still the laggards who maintain an attitude of complete indifference in regard to the formulation of health programs. We can state from experience that the local and state Boards of Health are willing and anxious to work hand in hand with Catholic schools. In all cities, Catholic schools are given, as far as health is concerned, the same aid and cooperation that tax-supported schools receive. We have but to ask for assistance and it will be given us.

At a state-wide Parent-Teacher Association meeting held here in Louisville about a year ago, Dr. Rodman Leavell, our esteemed Director of Health, stated that the Catholic schools made more use of the facilities for health prevention than did the state-taxed schools. To make the matter local once more . . . The Catholic Schools of Louisville during the recent flood disaster gave a notable example of just how important the cooperation of school and health authorities really is. By following the instructions of the Louisville Board of Health, particularly in regard to the typhoid inoculations, no epidemic of any type broke out after the flood waters subsided. When one considers that the flood catastrophe was the worst calamity this country has suffered—outside of the World War—the small amount of sickness that came as an aftermath was really negligible. All praise to the health authorities, but praise also to the schools that followed the instructions issued by the authorities. If we cooperate with the local and state Health Boards, half of the battle for the health of our Catholic children is won.

Elaborate columns of statistics have been assembled to show the large number of students who suffer from defective sight and hearing. Here, once again, medical inspection should be used, but the teacher can be of service in this regard by seeing that the lighting conditions of the room are good at all times and that pupils with defective vision or hearing are placed in the most advantageous positions. Many times the teacher, noting the condition of the child,

can suggest to the parents that the child be examined by an oculist or ear specialist. Defects of the eye or ear, if left alone, will prove of serious consequence to the child as he goes through school life. The school career of many a child has been ruined because he failed to have eye or ear troubles corrected at an early stage in his school life. Where conditions make it impossible for an eye specialist to examine the children, vision cards may be used by the teacher, though care must be exercised lest the eye defects be made to appear worse than they really are. Care should be taken, too, to see that the type in the textbooks used by the child be of the proper size, spacing, etc.

What has been said concerning eye and ear trouble is likewise true for defects of the teeth, nose, and throat. Bad teeth, in particular, cause nervousness, loss of appetite, and a dozen and one other physical ailments. The students should be impressed with the necessity of making at least semi-annual visits to the dentist. Periodic visits to the dentist will save students in later life a great deal of both time and money.

Extreme vigilance should be used by all teachers to see that pupils with contagious diseases or skin troubles of any variety are quickly dismissed from school. A careful check on the reason for a boy's absence will be helpful in this regard. Teachers should make sure that a boy whose home has been quarantined is kept from school until the quarantine is actually lifted.

Wherever possible, organized physical-education classes should be conducted. From many teachers we hear the cry: "We have no time. The school curriculum is already overcrowded." Strange how there is time for drawing, singing, music appreciation, athletics for the robust athlete, and a score of other subjects that, while important, will be of small value to the child who is handicapped by poor health. When gymnasium classes are conducted, they should be under the direction of a competent instructor who has done graduate work in physical education. If no

gymnasium is available, then a small part of each class day should be put aside for setting-up exercises. Such exercises tend to correct posture faults and, if continued by the boy throughout life, will go far towards preserving a good physical condition.

Games of every variety, from ice hockey to swimming, should receive due emphasis. There is a "game instinct" in the hearts of us all, and nowhere is this instinct more prevalent than in the heart of the American boy. Participation in organized sports is one of the best methods for the preservation of bodily vigor. Get the boy out on the athletic field in the afternoon and you can be sure that his time will be spent in a wholesome manner. Intra-mural sports can be organized in well nigh every school. They are important in so far as they introduce the competitive spirit and still allow all to participate.

Catholic summer camps might be mentioned in this regard. There are hundreds of them the country over, and they are beginning to play an important part in our educational system. They answer, in satisfactory fashion, the old plea of just what can the boy do to occupy himself during the long summer vacation. The rates at such camps have decreased during the past few years until many of them are accessible to the boy who comes from a family of average means. Further experimentation with the Catholic summer camp should bring even more successful results. Life at camp, if it does nothing else, brings the boy in contact with outdoor life and God's glorious summer sunshine world.

Provisions have been made in many of our schools for courses in hygiene, but in many instances the emphasis has been placed on the physiological side of the question, or in the development of topics like the effect that tobacco and alcohol have on the human system. The need for abstract theorizing, particularly in the elementary schools, is small. The insistence should be placed on the formulation of health habits. In the lower grades, the students

should concentrate on practical matters; correct posture; cleanliness in regard to face, hands, clothing, general appearance, etc.; correct breathing; the ventilation of bed rooms; the care of the mouth and teeth; the elimination of waste material from the body; cooperation with the health authorities. In the high school, more attention can be paid to the purely biological, but the practical aims of the subject, its bearing upon daily life should not be forgotten.

Finally, our pupils should be taught the "Gospel of Clean Living." They should be constantly reminded that their body is the Temple of the Holy Ghost. The same body will one day find its enjoyment in heaven. Because the body is God's gift, it should be treated with due respect and reverence. It would be well, too, to teach our children that a mild form of asceticism, small bodily mortifications, will prove of value to the body's well-being and will help destroy the passions that would get control of both body and soul.

There is still a great deal of work to be done in the matter of health programs. We have but touched a field that seems ripe with promise. The work is important. We are bound to devote both time and energy to the establishment of health activities that will be possible for all Catholic schools. As Sister Mary Salome has well pointed out in her book, *The School Visitor*: "Catholic-school education as well as public-school education should provide for the health of its students. It should reveal to the child the secret of keeping alive and well, and give information concerning the care of the body, the avoidance of fatigue, and the manner of keeping up the bodily tone. This means physical exercise in the classroom, also especially organized work on the playground. It means, likewise, watchfulness as to cleanly habits and care to detect evidences of malnutrition when they appear. Care in this will contribute to more efficient conduct in every department of human life."¹

¹ Sister Mary Salome, O.S.F.: *The School Visitor*, pp. 115-16.

Whatever impetus we can give to movements that attempt to foster health, either physical or mental, will be of service. The nearer we approach the ideal combination of physical and mental health, the nearer do we approach the perfect mingling of sanity and sanctity and the closer do we draw to the heart and school of our educational system—Christ Himself!

HOME AND PUBLIC SAFETY

MODERN HAZARDS TO LIFE AND LIMB

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Introduction of machinery into industry during the past century brought new comforts, new conveniences, and a higher standard of living; but at the same time it brought new dangers to life and limb, new perils to the worker, and to the beneficiary of machinery. The shoemaker, for example, was taken out of his little shop and made a part of the machine. The cabinet maker, who with love and patience by the labor of his hands produced a piece of furniture, was taken out of his home workshop and placed in a furniture factory to stand for hours before a high-powered and swiftly-moving machine, which at any moment might tear his limbs asunder, or fill his lungs with death-bringing dust and fumes.

Laws were passed to lessen these dangers and to protect the life and health of the worker. But real and substantial progress in this direction was not made until factory owner and factory worker became interested in this question of protection. The worker was trained and instructed before he was placed at the machine. Safety experts lectured on safety to employes. New safety devices were contrived. Prizes were given to individuals and to departments having the best records that extended over a certain period of time. Safety laws and cooperation on the part of workers and employers have reduced the number of fatal occupational accidents in industry from 35,000 in 1913 to 16,500 in 1935.

The introduction of modern conveniences into the social life of the nation has likewise brought with it new dangers to the life of every member of society. These dangers confront us in the home, on the playground, upon the high-

ways and byways of city and country, and even in the schools.

Laws have been enacted by city, state, and federal government to decrease their number. We have transportation laws, building laws, health laws, speed laws, and laws covering every phase of modern life. But with countless laws and regulations there still occur tragedies that might have been avoided had there been a real wholehearted cooperation on the part of every interested agency. Floods, fire and storm disasters shock the nation when they occur, but all the deaths due to these disasters do not approach the number occurring day after day throughout the land due to accidents that might have been avoided. During the year 1936, motor-vehicle deaths numbered 38,000; from accidents in the home, there were 39,000; and from all other accidents, there resulted 16,500.

To cope with this ghastly situation is not only the duty of the law, but the duty of every individual and organization of our very complex form of society. If education and training have reduced substantially the number of deaths resulting from occupational accidents, should not the same methods be employed to achieve the same gratifying results elsewhere?

Along with other agencies, the school should take an important part in this undertaking. Present-day traffic conditions and other aspects of modern life necessitate planned and adequate training in safety procedure. Safety education is, therefore, assuming a place of equal importance with traditional academic subjects, since training in safety is an important part of all training. Schools that do not include the teaching of safety and accident prevention are omitting an important educational function. If the school will take part in this great campaign for safety, particularly in the sphere of child protection, then it must prepare for the work in a systematic manner by a survey or analysis of the child's mentality; his habits; his inclinations.

Children will learn to avoid hazards if they are taught to recognize the nature of and the reason for these risks. They should be allowed an actual experience in avoiding them. It is useless to advise children not to do certain things unless at the same time you offer them a suggestion of something they might do. To assist in further development of the Safety attitude, children should be permitted to participate in a program which calls for the elimination or the safeguarding of recognized dangerous situations.

Since safety is a quality that gives confidence, an insurance against harm, it might be termed a mental attitude. As such, it should be directed and developed. This may be done by experience, by instruction, by schemes or devices all having related values in encouraging safe practice. A complete safety program presupposes some plan on the part of the teacher. She must study the nature of hazards, classify them as to their likelihood of occurrence, and plan the means that may be used to reduce occurrences. Children may be taught to recite safety rules, sing safety songs, draw safety pictures, and still not have the slightest idea of the real meaning of the term safety. It is required, then, that the teacher develop a proper attitude in the minds of her pupils so that they will comprehend that safety first, is consideration for fellow beings. This can be done by having children do those things that will insure safety consciousness.

In our school at Wilmette, we entered upon a safety project as a means of developing the child's mental attitude towards safety. While accident prevention was the central objective of the pupils' Safety Activity, it was by no means the only goal attained. It was found that the activity could be utilized successfully as a nucleus around which civic consciousness could be developed in a natural way, because of the close relationship between Safety problems and the child's daily experience in the home, on the street, the playground, the highway, and in the school building. The children were called upon to make a survey of acci-

dents. Through this experience, they learned where the greater percentage of these occurred. They found that thousands of accidents and deaths each year were caused by careless tendencies, bad habits, and ignorance.

The plan devised to meet these problems and to demonstrate each situation was by means of a miniature village erected in the classroom. In this modern village, homes of every type were seen along the streets and highways, electrified trains operated along surface and elevated lines, congested highways and streets passed through the town.

The village was so well organized that all phases of safety could be taught. Homes received first consideration. By careful analysis, it was proved that many homes were not the sanctuaries of safety that they were always thought to be; that one must be aware of the potential dangers that lurk there and must guard against them. Machinery has invaded the home from attic to basement. Radios, irons, washing machines, sewing machines, and house-cleaning equipment are operated by electricity. Ignorance of the danger of these electrical appliances is a great hazard to the life of children.

The study of these modern homes, equipped with hazardous contrivances, provided necessary information concerning things to be avoided. Its purpose was to offset ignorance and to prepare children to assume civic responsibilities in a world of social culture. The complexity of modern life has effected the establishment of preventive measures.

The study of fatal domestic injuries produced startling results. Falls were analyzed, burns and their principal causes were investigated, cleaning agents and electrical hazards were given due consideration. It was shown that careless housekeeping is responsible for a great number of fires and financial losses. One fire occurred by defective wiring; another was caused by spontaneous combustion; carelessness with matches was the direct cause of another conflagration. Precautions for the use of matches

were emphasized. Children were impressed with the truth of the statement: "Every match has within it the power to rob you of your home, your loved ones, or your own life." Fire situations gave rise to the study of the protection of property with respect to the fire department, the life of the fireman, his duties, and his service to the community. At this point, the children were taught by actual experience, how to call the fire department, how to operate a fire-alarm box, and were familiarized with First Aid and its application to fire emergencies.

Apartment homes and flats lined the streets of our miniature village. Newer housing methods have brought about changes in social conditions. Pupils saw that the child of today was not only confronted with new and different physical hazards, but with new and increasing moral hazards. To have a well-rounded Safety Program, it was necessary to give consideration to the moral as well as the physical dangers in and about the homes.

In this modern village erected by the pupils, the statement: "The tendency to play is inherited and when not controlled leads to accidents," was verified by groups of happy children who frolicked on lawns and played in streets and alleys. Vacant lots were alive with baseball and football athletes ready to take a chance on life by running into the street for their ball. The purpose here was not to eliminate the dangers, but to educate a generation of children to avoid those that actually exist. The children decided when and how to avoid dangers and when to face them.

The highways and streets were crowded with traffic. The cyclists winding in and out; pedestrians and roller skaters, provided obvious examples of bad habits. To establish accident prevention and education for our modern motorized village; to develop right habits for the conservation of human life, and to combat the awful slaughter on our highways, the children were transferred to the traffic court. Here "The Court Trial Scene" was enacted by the

pupils. Traffic violators, careless and reckless drivers, as well as thoughtless pedestrians, cyclists, and children, running out from behind parked cars, were tried for their misdemeanor and dealt with mercilessly. This skit portrayed various duties of the policeman in controlling traffic, patrolling the streets at night for our protection, bringing about order and countless other services that he renders. The children learned to look upon the policeman both as a friend and protector, as well as one whose authority could not be questioned.

Disregard of safety regulation in the streets, parks, playgrounds gave rise to the dramatic presentation, "If Signs Could Speak." Children with appropriate placards represented various signs as: "No Admittance"—"Rubbish"—"Danger"—"Hospital Street"—"Exit" and these, in turn, reprimanded offenders.

The situations in this activity were actual life experiences and impressed the children as such. They found that the war for human safety is a civil war that we must fight in our own families, among our dearest friends, and even in our own minds and bodies. They learned that civilization banished most of the dangers associated with barbarism, but it invented new dangers of its own. As it became more complex, the dangers became more fatal. They found that the answer to the problem which confronts us is "Conquer our Surroundings."

In keeping with the modern educational viewpoint, safety was taught not as a separate subject, but in relation to the other subjects of the curriculum and in situations where the need for such instruction was apparent. All the teachers participated wholeheartedly.

Even the pastor cooperated in his religion classes. He showed that religion concerns itself vitally with safety and accident prevention and that the precept of God also includes safety laws. The child was made to understand that the terms, personal liability and property damage, are contained in the fifth and seventh commandments of God, as

well as in Dad's insurance policy. He modernized the terminology of the catechism by asking the child, "How can we sin against these commandments with the use of roller skates, bicycles, matches, air rifles, or other toys?" instead of "How may we sin against the fifth and seventh commandments by thought, deed, or omission?"

Lively discussions ensued, in which the children related their experiences of potential accidents and how narrow escapes were averted. They related the incident of a child, who had a close call by riding a bicycle carelessly, winding in and out of traffic. Another child running into the street from behind a parked car had narrowly escaped injury. The children were shown that these things are not merely childish pranks, but a matter of conscience and a transgression of the law of God. They were impressed with the fact that safety laws enacted by the civil government are nothing less than the law of God defined more clearly.

The seventh-grade pupils were required to write a modern version of the parable of the prodigal son, who was started out on his wild career of dissipation, not with staff and knapsack, as in the original, but with an expensive and high-powered car, the gift of his kind and generous father, and ending up in the county hospital, the jail, or the county poorhouse, rather than on a dung hill.

The result was gratifying from the standpoint of religious instruction, inasmuch as the class was obliged to study the original very thoroughly in order to bring the characters of the parable from far-away Palestine to the thoroughfares of our modern city.

From the viewpoint of safety promotion, which, of course, was secondary, it led them to think about the many and varied dangers associated with driving a car, and how carelessness and the disregard of the laws of God and man lead to destruction.

The subject of Safety and Accident Prevention, as discussed in this paper, is only the beginning of what may be accomplished through the inclusion of comprehensive

Safety Instruction and well-organized Pupil Safety Activities in the program of a parochial school.

As stated before, we entered upon this project as a means to induce in the child such behavior that would make him "safety-conscious." The results were gratifying. With increasing interest, teachers, parents, children, and village officials cooperated in an effort to make our safety movement a success. While the school placed emphasis on Safe Action, the village was engaged in promoting a Safety Program that would make it the safest among smaller towns.

On March 6th, the National Safety Council awarded Wilmette first place in the annual Safety Contest for villages of its population class, from ten to twenty-five thousand. Since the award was made on a basis of achievement and progress in safety organization, engineering, and education, we feel that our school system has contributed something toward this success.

THE EMPHASIS ON LEARNING RATHER THAN ON TEACHING

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"In the broadest sense, education includes all those experiences by which intelligence is developed, knowledge acquired, and character formed . . . Education aims at an ideal; and this in turn depends on the views that are taken of man and his destiny, of his relations to God, to his fellow men, and to the physical world. . . . This ideal will be influenced by the consideration of the educative process."¹ It has been my aim in this paper, as the title indicates, to stress that most important phase of education, or, as many modern educators put it, that which constitutes education, the learning process. I have tried to show that through the basic types of learning, namely, observational, associative, motor, experimental, and creative, the child not only acquires worldly knowledge, but also accomplishes the purpose for which Christ Himself came to this earth; for He said, "I am come that they may have life, and have it more abundantly."

During Lincoln's centenary year, the following article appeared in the *Universal Leader of Boston*:

"What would modern educational experts have made of Lincoln if, as a baby, he had been put in their care? They would probably have started him on sterilized milk, clothed him in disinfected garments, sent him to kindergarten, where he would have learned to weave straw mats and sing about the *Blue Bird on the Branch*. Then the dentist would have straightened his teeth; the oculist would have fitted him with glasses, and in the primary grades he would have been taught by pictures and diagrams the difference between a cow and a pig . . . and by the time he was eight, he would have become a 'young gentleman.' At ten, he would know more than the old folks at home;

¹ *Catholic Encyclopedia*, Vol. V. Robert Appleton, N. Y., 1909.

at twelve or fourteen, he would take up manual training, and within two years make a rolling pin and tie it with a blue ribbon. In high school at sixteen, in four years he would learn that Mars was the reputed son of Juno, and to recite a stanza from *The Lady of the Lake*; then to college, where he would have joined the glee club and a Greek-letter fraternity, smoked cigarettes, and graduated, and then become a clerk in a banker's office, and never, never do any one any harm! Well—perhaps—we don't know and can't tell what might have been, but we can't help feeling thankful that Lincoln's training and education were left to Nancy Hanks—and God."²

The author of the selection just read would, I'm sure, be the last to urge the closing of schools; but he certainly points an accusing finger to the methods employed by the modern schools, if not the methods, certainly the results. He infers that the child is raw material, as it were, passed on from one teacher to the next until it is finally turned out a finished product, much in the same fashion that employes in a shirt factory would produce a flawless garment. Of course, we don't agree with him. Some might resent his statements; most will be amused at the exaggeration of his overdrawn picture, but who of us can say that he is entirely wrong?

What we, as teachers, need to focus our attention on is democracy in our schools. That form of government in which the teacher is the absolute monarch has long since died a natural death. "When each one counts for one and no one counts for more than one; when the one is for all and the all are for each, we have a democracy. Democracy in the school does not mean identity of opportunity for all, but suitable opportunity for each."³

In a democratic school, pupils are taught *how* to think just as much as or perhaps more than *what* to think. They, themselves, should have part in the school government

² Horne, Herman Harrell, *This New Education*, The Abingdon Press, New York, 1931.

³ *Ibid.*

through the school patrol or the school city. Courses of study there are necessarily, and always will be; but these must be used only as a means to the great end of guiding the children to the complete living of life, the life of a really *living* member of the Mystical Body of Christ. No better means to this end can be found than that of teaching them how to govern themselves properly. "The course of study which emphasizes the learning of isolated subject-matter and drill cannot be expected to accomplish the new aims. Observation has shown us that the skills so essential for freedom in reading and writing, etc. are best learned in connection with a real need . . . Having accepted the point of view that the child's abilities, interests, emotions, physical equipment, and his adjustment to the social group are the starting points, the school is immediately confronted with many problems. One of the questions which takes on new importance is the place of the teacher. Her role is of very great significance. What is her part in providing situations and conditions which will stimulate the child to think for himself? How can she help him to see the facilities of the school, of his home and community, and to learn how to use them? . . . Hers is the responsibility for finding the conditions which stimulate self-educative activity and for cooperating in such a way that increased learning will result. Lack of guidance by the teacher is just as unfortunate at one end of the scale which measures teacher participation as is extreme adult domination and insistence on reproduction of models of perfection at the other end. The teacher must be able to see and develop educative possibilities in the child and in the environment."⁴

Much might be said about methods. There is the method of lectures in which the teacher states her own views or the views of others, the class being the target with no option but to accept or reject. What the class thinks, if it really thinks, is never discovered; for the individual member is

⁴ Porter, *The Teacher in the New School*, World Book Company, Yonkers-on-Hudson, New York, 1930.

not given the opportunity to express his opinion. Oral instruction as the only means of teaching is ludicrously ridiculed in the drama, *Topaze*, by Pagnol. In the first act, a class of children is being exposed to a lecture in moral philosophy. The teacher has taken his position (or mayhap his refuge) behind his desk and is expounding pious examples of hypothetical conduct, while the boys at their desks indulge in such light amusements as pulling hair, shooting beans, and playing popular tunes on a fine tooth comb.

Another type, the quizz method, is no better than the first. By it, the student is expected to answer what the book states regardless of what he, as an intelligent creature possessed of sound faculties, thinks about the matter. Children like to express themselves, and, if given a chance, will do so freely. Occasional dramatization are often astounding revelations to the teacher. In one class of third-grade children, there was a lad who was the typical "all boy." He was never malicious, but was constantly a source of disorder. The story of Daniel was selected from the *Bible History* to be dramatized. Because the teacher feared that this lad could not be depended upon for a prominent part, he became one of the lions. One day he shyly edged up to the teacher's desk and timidly asked if he might go to the basement and practice roaring. That child had begun to learn something other than mere roaring. In his desire to do his part well, his willingness to work overtime had begun to grow.

It is hard for us to realize the reaction of children to the distribution of parts in dramatization. Very often a boy who, by very nature and with little effort on his part, is able to play the role of a demon to perfection is a bit hurt and is envious of the child who portrays an angel. We had an example of that in one of our first grades this year. The little ones were dramatizing the story of Adam and Eve. One day at noon, the mother of one of the boys noticed that he wasn't saying much and that he seemed to be displeased with the world in general. After a few

minutes of patient probing, she elicited the following: "Robert has been God for two days, and I've been the devil all the time!"

Children are more observant than we think. Watch them at play and notice that half their time is spent in aping their elders, consciously or unconsciously, in soap-box oratory or exciting dramas. A number of years ago when Mr. Goldstein was touring our part of the country, one of the boys of the neighborhood was fortunate enough to be taken to hear him. On his return home, he assembled all the children in the rear of his father's store, stationed himself on the top of a vinegar barrel, and proceeded with a lecture a la Goldstein. In his violent gesticulations, he overturned the barrel and flooded the store with vinegar. He'll never forget Mr. Goldstein!

One of the best methods in education is the cooperative search for truth. Each person not only has the right to his opinion, but has the opportunity to express it. This can be provided for in socialized recitation. There will not necessarily be unanimous agreements, ordinarily there will not be, but there is a mutual understanding that individual opinions are to be respected. A lively discussion presupposes a vital problem, and it is the teacher's work to produce that problem. She does not settle the issue but sums up the information given, adding her own personal opinion when she deems it necessary. In such a class, the pupils are learning to think for themselves. One form of socialized recitation which I have found very successful with children of the Junior High-School level is that of conducting a class session in one of the social subjects according to parliamentary law. This can be on an average of once a week. The class carries on independent of the teacher, the members taking turns presiding as chairman. It is really surprising how capable they are of taking the helm, and how they pride themselves in their laborious preparation. Some teachers may not care for this form of class discussion, but it is an experiment

that I am glad I tried. It trains leaders and followers. Each is useless without the other; each depends on the other. Leadership and followership develop naturally in a group thrown on its own resources to solve real problems. Some might say that, if left to themselves, children are inclined to "side-track" and thus waste time. But they are not left to themselves. The teacher must be on the alert for just such a thing and tactfully direct the wanderer back to the "main line." Very often the other members of the class, especially if there are boys among them, will do it without the intervention of the teacher, perhaps less tactfully but none the less directly. I recall an incident that occurred last year during a history lesson. We had just begun the Revolutionary War and one of the boys was reporting on the Battles of Lexington and Concord. After finishing his topic, he asked if there were any comments to be made. James, a boy whose imagination was highly developed, had worked out a wonderful scheme. He said that he didn't see why one of the minute men hadn't taken the uniform of one of the British soldiers whom he had shot, clothed himself in it, and by some means or other slipped into the ranks of the English. After that small feat, he could have learned the enemies' plan of attack, returned to his own army, disclosed them, etc. and in less than a minute he had practically won the war for the colonists and that with very little bloodshed. Joe, the first lad, waited until James paused for breath, and then retorted, "Well, Jim, about the only thing I can say to that is that it was mighty fortunate for Washington that you didn't live during his time; for he never would have been able to keep his job as General with a man like you around."

It sometimes happens that one child can find the solution of a difficulty of another when the teacher doesn't seem to be able to elucidate the problem. I had an instance of this about two weeks ago. The word "diversified" was met by one of the boys who insisted on pronouncing it *diversi-fied*. He syllabicated it correctly at the board, pronounced

each syllable accurately; but each time he pronounced it he accented the first and third syllables, instead of the second which had been marked. After using every means I could think of, I wrote the word university on the board underlining *ver* of both words. Without the least hesitation, he pronounced university correctly. Then when I pointed to the first word again, with all the assurance in the world, he said, *diversified*. Finally, another member of the class came to my assistance. "Sister," he suggested, "why don't you change the *fied* to *ty*?" Following his suggestion, I wrote diversity between the other two words. University, diversity, diversified were pronounced successively, successfully by the child who was having the difficulty. He was pleased, and so was I. Our problem had been solved.

Any teaching situation may involve any one or perhaps all of the basic types of learning, observational, associative, motor, experimental, and creative. We might use a geography lesson for a practical example. Indirect observation through reading, pictures, graphs, maps, etc. is certainly a necessary part of the lesson. Learning is a chain of associations. It is very easily seen how this type, observational, is brought into use in such a lesson. Let us say that Norway is the unit being studied by the class. Sweden, in many ways, resembles Norway. The children, having spent the previous week in Sweden, will have little difficulty in making the desired associations. Motor or movement learning is one of the most common types employed by children. Filling out study guides, using the large map and making smaller ones, writing outlines for topics, etc. are only a few examples of its application. In experimental learning, the pupils discover things for themselves. One very effective way of bringing this about is through socialized recitation taking the form of a parliamentary law meeting, as I have already mentioned. The Chairman, after his introductory talk, presents the problem before the class, for example: "Why is Norway a

great shipping nation?" From what they have read and, as often happens, seen in newsreels, the pupils proceed to prove that Norway is one of the greatest shipping countries in the world. Creative learning constitutes an essential phase of every worthwhile classroom activity. A geography lesson is rich in opportunities for creation. Boys in general take great pleasure and pride in modeling with soap or clay. Girls sometimes dress dolls in costumes, characteristic of the nation under consideration. Creative drawing, compositions, and poems develop originality besides the actual fun and valuable training in skill resulting from them. Relative to the unit on Norway, another boy in my class who is not especially gifted but who gets real pleasure from writing jingles wrote:

There are lands from East to West,
But there's one that I like best.

It's a land with a rugged coast
Where the men of large ships boast.

This is a country far away;
It's name, as you've guessed, is Norway.

Its poetic value is without doubt questionable, but there is no question about its creative worth.

The old saying that "It makes no difference what you teach a child so long as he doesn't like it" needs no argument to show its fallacy. In this enlightened twentieth century, we know that it is not the teaching but the learning that makes education. We realize that the process of education is not the pouring in of knowledge as one pours jelly into a mould, but the constant and untiring efforts at pulling or drawing out that constitutes education. If a child doesn't *get* it himself, there is no education. Many really zealous and hard-working teachers hinder the learning process in their pupils by not permitting them to solve their own problems. Anything that presents difficulty is solved for them, and the main purpose of education is

stified. The child's education consists chiefly in the work which *he* does, not in the work which *we* do. All education is reaction of pupil to teacher stimulus. It is true, of course, that we must work, and work mighty hard, in school and out of school in order to direct and arrange the best possible means of eliciting thinking from our pupils. The point that many teachers miss is that untiring efforts to make things as easy as possible for their pupils may not be the *best* way. If there is nothing especially for them to do or think for or about, there will be no thinking done, because thinking requires hard work. If there be not something to work for, who is willing to put forth the effort? Few people work simply for the joy of spending energy! Naturally, the other extreme is equally bad. If we put the work so high above the children's heads that they must stretch for everything, we will bring on the bug-bear of all education, discouragement. The joy that the pupils get from accomplishment will be an incentive to more thinking and to greater efforts at accomplishment, but it must be remembered that it is not possible for them to put forth this effort incessantly. There must sometimes be something easy of accomplishment.

I wonder how many of us, as Catholic educators, realize as we should the amount of learning that is going on in the minds of our children as we teach, not especially the learning of the subject or material we are trying to carry over to them; but the amount of learning from the observation of our manner, method, and procedure in our work. And how they *do* imitate us! We feel our responsibility of teaching and explaining to the children the virtues that are or should be part of their lives. In our education of the whole man, spiritual, moral, and intellectual, we put much stress on the acquisition of virtue; but do we think often enough of the unconscious acquisition of virtue which goes on in the mind and heart of the child by his observation of us? We may be trying to teach a certain phase of arithmetic which is a bit difficult for the minds of our

boys and girls. It may be that some of them will never be able to understand fully the mathematical procedure, but our patience, consideration, kindness, and our serious good-will efforts to make them understand, if it is done consistently, may set them to thinking of those qualities and how they stand in regard to them.

Our children know and understand quite well that we, as Religious, profess to be carrying on the work of Christ, that it is our chief endeavor to instill in their minds the love of the Christ that *we* should possess and are *trying* to enkindle in their hearts. Unless we show forth in ourselves and make obvious to our children the abiding of the Christ-life within us, we may be sure that there will be no lasting impressions made on their hearts or minds. Our ability to show forth the Christ-life depends entirely on the strength of the Christ-life with which our contact with Christ through prayer and love has imbued us. In no other phase of education is it quite so true that we cannot give to others that which we do not ourselves possess. If our children are enabled to see in us the patience of the Christ, the Man-God, as He taught and bore with His Apostles in His earthly life, if they can see in us the consideration which Christ had for those who were physically handicapped, and more so for those who were spiritually handicapped, if they can see in us the untiring devotion of Christ administering to the needs and wants of each one, is it possible that hearts so impressionable as theirs will not be filled with the desire to know and love this Christ Who is so intimately bound up with and working through us?

On the other hand, we must remember that since we are ministers of Christ, if we present a harsh, forbidding, intolerant, tyrannical aspect to the pupil, he may infer that the God Whom he should love as a Father is Someone to be feared with slavish fear; the Religion which He left to us, intolerant; the Church which is forever to carry on His work through His ministers, tyrannical. With these impressions for beginning, who can tell the lengths to

which disgust, aversion, and even hatred of God, Religion, and Church which we represent will lead to?

We all agree that teacher personality is one of the most potent factors in the learning process. A teacher whose personality is fired with love, enthusiasm, and zeal for her work will engender in her pupils a like love enthusiasm and zeal. Her ability to make the work interesting, whether the material be interesting or not, is one of her greatest assets. Her love for pupils, which they are very keen at perceiving, will enable her to do with them as she will, to fire them with her interest and enthusiasm regardless of their natural interest and enthusiasm. We have all seen the different results of teacher personalities on classes. In one case, the learning process may be almost entirely stopped because of antipathies a teacher personality may draw out; in another case, the same class may almost outdo itself in its efforts to keep up to the goal that a different personality using different tactics may set for them.

Discouragement of the teacher as well as of the pupils must be averted. We need always to remember that God does not require immediate success. We often forget that our calculations and conclusions are far from exact. Not infrequently, good is effected when it seems that all is lost. If we're sometimes inclined to think that a particular pupil with whom we may be having some difficulty will, without doubt, come to a terrible end, it might be encouraging to recall a true story told by Monsignor de Segur.

"In 1775, the City of Osimo, near Loretto, Italy, had organized a splendid procession to celebrate the opening of the Jubilee, in which all the students of the College and Seminary were participants. It was customary at such solemn celebrations that the Cross-bearer be accompanied by two acolytes, each bearing a richly-wrought massive silver candlestick. On this occasion, the two acolytes selected for the honor were sons of noble and illustrious families, both of the same age, and by name, Della Genga and Castiglione. While the procession was in progress, the two young noble-

men began to quarrel for some reason or other; and an exciting duel in words resulted. From disrespectful words, they came to blows. Having no other weapons than their artistically carved candlesticks, they, in the heat of passion, began to strike each other with them; and before any person could interfere, Della Genga had received a blow which stretched him senseless on the ground.

"In 1825, fifty years after this incident, the next Jubilee was proclaimed. Here again we find our two acolytes. One, Della Genga, is now the Supreme Pontiff, under the memorable name of Leo XII. Surrounded by the whole Roman Court, the Holy Father proceeds from the Vatican Palace to Saint Peter's to preside at the ceremony of 'the opening of the Holy Door.'

"The Cardinal Grand Penitentiary on this occasion is no other than the companion acolyte in the procession of Osimo, in 1775. It was certainly a remarkable coincidence. After receiving the hammer from the hands of the now Cardinal Castiglione, the Pope, with a merry twinkle in his eye and a significant smile, asked him in a whisper: 'Does your Eminence remember what took place at the last Jubilee? You then also gave me a beautiful instrument, but not with the gentleness and grace with which you handed me the silver hammer.'

" 'Full well do I remember that memorable occasion, Holy Father,' replied the blushing and confused Cardinal; 'and hope that your Holiness has long since forgiven me, though it is evident you have not forgotten the unfortunate incident.'

"Four years elapsed, and the great Leo XII, who had been universally loved and honored, ended his too brief but glorious reign. When the Sacred College met in Conclave to elect his successor, Cardinal Castiglione was proclaimed Pope, under the name of Pius VIII."⁵

We might summarize, then, by saying that methods, courses of study, etc. are merely tools placed at the dis-

⁵ B. C. G., *The Young Christian Teacher Encouraged*, H. B. Herder, St. Louis, Mo., 1903.

posal of the teacher to take or leave in so far as they help her in her guidance of the charges God has placed under her direction; and that she should use these tools to the extent that they aid those charges in making of themselves good citizens not only for time, but also for eternity.

Truly our life is a glorious one, not for the glory that will redound to us in time, for few if any of us will see the successful accomplishment of our hopes and aims in this life. The success that is of great importance to us cannot be seen nor enjoyed until we have left "this vale of tears" and have entered upon our eternity which will be glorious to the extent that we have attained the ideal set forth in this little poem:

A builder builded a temple;
He wrought it with grace and skill,
Pillars and groins and arches,
All fashioned to work his will.
Men said, as they saw its beauty,
"It shall never know decay.
Great is thy skill, O Builder,
Thy fame shall endure for aye."

A teacher builded a temple
With loving and infinite care,
Planning each arch with patience,
Laying each stone with prayer.
None praised her unceasing efforts;
None knew of her wondrous plan,
For the temple the teacher builded
Was unseen by the eyes of man.

Gone is the builder's temple,
Crumbled into the dust;
Low lies each stately pillar,
Food for consuming rust.
But the temple the teacher builded
Will last while the ages roll;
For that beautiful, unseen temple
Is a child's immortal soul.

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RELIGIOUS KNOWLEDGE AND PRACTICE REQUIRED IN THE MODERN ENVIRONMENT

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The modern environment had its remote inception in the Garden of Paradise. Blessed by our Heavenly Father, naturally and supernaturally, Adam and Eve, our first parents, had gifts of body and soul working in perfect order. Disorder came with the loss of supernatural grace, the punishment of their disobedient act. Through the ages the struggle between the spiritual and the material in man increased until Christ, the Word made Flesh, restored the life of grace and united all mankind to Himself, forming a living body whose soul is the Holy Spirit. Every person receiving Baptism is infused with the grace of the Holy Spirit which makes him a member of this Mystical Body of Christ. This new or supernature elevates human nature, giving it a capacity to share in the divine life. The story of man's nature has ever furnished a deep and mysterious problem in the history of mankind. Periods of successful human living have been realized only when an understanding of the Christian philosophy of life has taught men how to know and serve our Heavenly Father, in union with Christ, our Brother, and in the love of the Holy Spirit, our Sanctifier. The disorder, consequent upon failure to understand man's nature and to recognize the claims of the spiritual and the material, fills the pages of history to the present day.

More immediately, the trouble in the modern world is due either to the complete denial of the spiritual or to an attempt to consider the spiritual life of man and the material business of every-day living as two independent spheres with no mutual relations. Science, by its new discoveries, has made untenable some generally accepted theories about things of the material world. It has aroused a

sceptical attitude to the spiritual as well, and has led to a rejection of traditional theology and ethics. A boy of nine or ten years, attending public school, in a Sunday-school class last year asked: "Sister, could science ever prove that God and the angels do not exist? Once everybody believed that the sun moved around the earth. Science has proved that false." Evidently he had been "listening in" to a modern conversation. Ideals of comfort, pleasure, efficiency, and power have been sought. Superficial and unsatisfying, they are. The great longing and restlessness of the modern world give evidence of the spiritual in man aspiring to a civilization of a Christian type. The present age is acutely aware of the existence of a religious problem. It is doubtful, however, of a type of religion that has standards for one sphere of living and leaves men free to exploit one another in the quest for material gain. Religion must be in touch with realities, must offer some solution for social and intellectual problems. The Communist places the solution exclusively on a material foundation. In Europe, we have evidences of idealism with selfishness, spiritual aspirations with materialistic aims. The Catholic religion, alone, in its understanding of man's true nature and destiny, can offer a solution for the modern chaos. An opportunity is offered, as never before, for a development of Catholic action in intellectual and social life. The Catholic ideal of union with Christ can bring back to the order of the spirit all the riches of life the modern world contains, not by the denial and the destruction of natural human values, but by bringing them into living relation with spiritual truth. The doctrine of the Mystical Body of Christ holds wonderful motivation for right living today. The knowledge of man's nature, the Fall, the Incarnation, and the Redemption, and the victory to be secured through Christ and with Christ give a meaning to life. The knowledge, alone, will never be sufficient. It must influence every act of every day.

Recently, in New York City, a speaker of the Catholic

Evidence Guild presented concisely and convincingly the sacramental system of the Catholic Church, emphasizing the share in the divine life in which every Catholic may participate. Gruff, but sincere came a voice from the listening crowd: "Say, Mister, if what you say is true; if Catholics have these supernatural helps; if they share in this divine life, can you tell me why it is that some Catholics, who go regularly to Church and receive those Sacraments, can be so mean?" Maritain in his "Freedom in the Modern World" writes: "If Christians, who live by Faith in their private lives, lay aside their Faith when they approach the things of political and social life, they must be content to be towed like slaves in the wake of history."

Truly, we have a problem today. Catholics are not always representative of Catholicism. Among them are errors and shortcomings; there is "leakage from the Barque of Peter." Yet Catholic thought must be infused through all God's children. The eternal must be united closely to the disorder of our time in the work to reconcile the world with truth—"to restore all things in Christ."

We have the words of our Holy Father, Pius XI:

"The Church and religion offer and provide to every one of good will the means which make it possible to derive from those teachings and those principles the whole of that practical good of which they contain the secret and the generative power, for they offer divine grace, and the instruments and vehicles of grace, prayer, the Sacraments, and Christian life."

In what more effective way may this be accomplished than through the education of youth? Religious knowledge and training must be given to youth born in this modern environment that has glorified flesh and blood, mental and material accomplishments to the complete exclusion of the spiritual. Family life and parental control are disappearing; freedom for self-expression in purely natural ways is the slogan of many modern educators. Yet to the Christian teacher this same youth is a loving child of our Heavenly

Father, a brother of Jesus Christ. Though he bears the effects of original sin, he has all the potentialities to share in divine life and love.

In the thirteenth century, Saint Thomas Aquinas, grasping the problems of his time, in sympathy with its social and economic needs, applied to their solution "the touchstones of conformity with Christian dogma." In his *"De Magistro"* he compares the human teacher to a physician ministering to an ill, but self-active nature. His theory of education is the formation of an integrated character under the influence of an ideal. With clear insight into man's nature, Saint Thomas points out that the child must form a habit of right action before he can understand a right moral principle. Teaching becomes a two-fold act, habit formation and character architecture. In the introduction to his *"Contra Gentiles,"* he describes a youth in the process of education as a self-active character architect who is developing an harmonious union of the scientist, the philosopher, the artist, and the saint. To accomplish this, Saint Thomas says the teacher must see the problem, know the materials he is to use, and the attitude he wishes the pupil to take.

The problem today is the same as it was in the days of Saint Thomas—to teach the child to look at all things, physical, social, economic, and cultural, through the eyes of Jesus Christ, his Brother; to impart a knowledge and practical love of God, of His Church, and of our holy religion. The materials are the truths of religion which God has given to man. But religion must be linked to practice; the doctrinal truths must be related to the child's life. He must be stimulated to live with Christ through the liturgy of Holy Mass and the Sacraments which offer in a simple and appealing form the same dogmatic content. The attitude the child is to take is a desire to be "another Christ" and to radiate Christ. According to Father Plus, S.J., "to be 'a Christ' is the whole meaning of Christianity; to radiate Christ is the whole meaning of the Christian apostolate."

This religious knowledge and practice, however, through dogma, morals, and liturgy must be graded according to the child's physical and mental growth, with an understanding of his environment. The central point is to establish an ideal, to cultivate a disposition, and finally, through the mind, to win the will of the child. To make the child another Christ, Christ must be made a living Personality, some one to know, to love, to live with, to depend upon, and with the aid of whom to win a victory. The child must be trained to act on the principle that eating, drinking, playing, or praying is action which, if performed with Christ, is meritorious for Heaven and pleasing to our Heavenly Father "Who devotes Himself more to the government of a heart in which He reigns than to the natural government of the whole universe and the civil government of all empires," Who cares less for a beautiful landscape than for one tiny act of loving self-denial.

Senses and imagination must be used in imparting the ideal; instincts and emotions in moving the will for practice; all must be according to the capacity and the needs of the child at each level of development. Without being fully understood, an ideal will be followed, if loved. Being good is a help to understanding what is good. Good action, in turn, is the seed of good thoughts with corresponding images and emotions. Motivation for an ideal must be related first to the powerful emotions of a child's life. The little one whose love for an earthly father is strong may be moved readily to know and love a Heavenly Father, Whom he must thank for candies and toys, and Whom he must try to please as he would his earthly father. Learning prayers and hymns may become a talking and singing with Brother Jesus Who is helping him to love his Heavenly Father. Brothers and sisters at home with whom he shares his good things may be fertile soil for the ideal that all companions are brothers and sisters in our Heavenly Father's big family with whom he must learn to live. With the years of reasoning will be given more expanding knowledge and

increasing opportunities for independent action. Through story and history, dogma and morals may be taught. The same truths crystallized are then memorized—dogma in the Catechism, morals in the Commandments of God and the Church. The visible aspect of Christ's Mystical Body, the Church which He left us that we may see Him and hear His Voice through the Pope and the priests will arouse a love and a reverence, a desire to hear and to help through practical service that will continue to grow through the years. May not every child be impressed as little Teresa was when Pauline warned her: "Teresa, darling, it is not to a man but to God Himself that you are going to tell your sins." And Teresa wondered: "Should I not tell Father Ducellier that I love him with my whole heart, as it is really God I am going to speak to in his person?" Love for our Blessed Mother and Saint Joseph, the earthly Mother and Foster-father of Jesus; for the angels, His messengers, who help him to say "No" to the bad angels; for the saints, His special friends, will be a natural accompaniment in the growth of love for Christ. Habits of prayer, penance, sacrifice, and service must be formed. In the words of Paul Claudel, the child "must make acquaintance with iron and steel—must learn the healthy joys of self-conquest." Made aware of the difficulties, of the need for grace, the food of the soul, he must be stimulated to pray, to receive Jesus in Holy Communion that he may understand His truths and have strength to work with Him to help all God's children reach Heaven. The apostolic activity of a child religiously educated will develop a concept of his duty to work for the common economic good and for the social justice of all companions. Thus mind and will may be acted upon to train a youth for whom the spiritual life is real, even a personal consecration to the eternal, loving God. A child who is able to resist a temptation to cheat in an examination, forfeiting praise and a possible prize, will have a strong foundation for will power to give up in later life pleasure and wealth, despite strong natural desires, to overcome a tempting offer

of sin. The boy who is made to play fair with all his companions in every circumstance may develop a deep understanding of the duty of an employer to play fair with all employes, checking the desire to make unfair demands on powerless subordinates, even when the environment in which he lives fosters that desire. A youth who has a true sense of being a son of God and a brother of Jesus Christ has a real basis for self-respect. The crippled boy or the deficient girl may seem useless for men; they are never for God. The most degraded of creatures is still a potential member of the Mystical Body of Christ. Pain or poverty cannot overcome a strong will, and the nature of this will-strength depends on the ideals engraved by practice. Moreover, moved by the stories of a Guy de Fontgalland, who could refrain from quarrelling with his little brother, who could consent even to die and leave mother and father and all the good things of earth because of his love for Jesus; of a Saint Teresa of Lisieux, who could say that from the age of three she had refused nothing to the good God; of a young Maria of Padua, who could offer to suffer with Jesus to help Him save souls, a child may be inspired with a strong desire for heroism.

According to a modern writer in the magazine section of the *New York Times*, "the young today are beginning to demand a master, a cause, something to live by; materialism cannot stifle the altruism in the human soul, the yearning of youth to be identified with something greater than itself, to which it can give itself utterly." Daniel Sargent, in a recent edition of the *Commonweal*, writes: "Not many of the younger generation are asking that differences be smoothed over. They are looking for a Christ that makes demands on them. I have known people to become Communists because they are tired of flabbiness; they want to be heroic."

May I conclude this paper by quoting from the inspiring Pastoral of the Archbishop of New York, His Eminence, Patrick Cardinal Hayes, in which he directed recently the

reestablishment of a Confraternity of Christian Doctrine in every parish of the Archdiocese?

"The Confraternity plans to awaken a spirit of charity so glowing that even when the burden is heavy, it will seem light, because born out of love for Him Who gathered the little ones unto His Sacred Heart.

"This noble work must not be regarded as a special labor of zeal on the part of the few, but rather as an organic opportunity open to all—an appeal—to present an unbroken front against the enemies of religion, not to regard the enemies as foes to be silenced, but rather human beings endowed with immortal souls to be conquered by the charity of Christ. The first motive of the Confraternity should not be confined to aspects of negation. It is not merely to stop any leakage from the Church, not merely to oppose communistic propaganda, not merely to hold the faith in the faithful. There was something decidedly positive about the message of our Lord when He said to the Apostles, 'Going, therefore, teach ye all nations.' Referring to the fruits of civilization, the Holy Father in his great document on education makes clear that Catholic or universal education is not solely for Catholics. He says:

"'All this the Church has been able to do because her mission to educate extends equally to those outside the fold, seeing that all men are called to enter the Kingdom of God and reach eternal salvation.' "

SCHOOL-READING AND LEISURE TIME

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This paper is based on the assumption that children have leisure and that one of the best ways for them to spend it is in reading. It is a generally accepted fact that all individuals under the age of twelve and over the age of twenty-five have leisure. These are the two periods in any person's life when he is seriously faced with the problem of the profitable use of his leisure. The nine years intervening are too well taken care of by the faculty of the high school and of the college to cause much concern about the worthy use of leisure. I am fully aware that there are exceptions to the above statement; but the fact remains that the craze, on the part of many high-school and college teachers, for extensive and varied reading rather than intensive and selected reading has stifled the desire of the high-school and college student to do recreational reading of a high type. To substantiate the above apparent sweeping statement, I wish to acquaint you with a study that is being carried on at the University of Minnesota by Doctor McLean, Dean of the General College. This study, which is still in progress, shows that the average college student needs thirty-eight hours out of every twenty-four to read the required readings of the courses for which he is registered; and that the superior student needs twenty-two hours out of every twenty-four to do the required readings of the courses for which he is registered. It is assumed that the student does the reading. If he does, will he have any leisure which he might be at a loss to know how to spend? If he does not do the required reading, does he spend his free time reading? The results of this study may suggest to us that if we wish to train the next generation to use some of its leisure in reading, we should look to the background in reading received in

the elementary school, and to the methods of teaching in the high school and college.

Today, the majority of children come from bookless homes. The social and economic conditions of the day, together with the expansion of the public-library movement, militate against private libraries in the majority of homes. What takes the place of the book in these homes? The radio is there; they have learned to listen. The newspapers are there; they have learned to read the funnies, the sport columns, and movie sections with great diligence and avidity. The pulp magazines are there; they need no stimulus or guidance to grasp the vapid sickening plots of the stories. Hollywood smiles on them through the pages of the movie monthlies. The events of the world pass before them in weekly pictorial magazines which are too often a mixture of sordid and unwholesome information. The recreational facilities in the majority of American homes are of the above-mentioned types. Books are conspicuous by their absence. Now, if the school and the library, through the teacher and the librarian, do not develop a love of and a discriminating attitude toward the printed page in the book, where shall it be developed?

There has been so much written within the past five years about Reading and the Library in the Elementary School that I hesitate to add to the apparent sufficiency. However, I am obliged to commit myself. Any discussion of School-Reading and Leisure must, of necessity, center about the teacher, the child, and the book. I have many times, and especially at the New York meeting of this Department of the Association, expressed my firm conviction that the teacher, before she can hope to educate the child to make a worthy use of his leisure time through reading, should give evidence that she herself knows how to use her leisure, and that through the medium of reading. (Do I hear you say, "Does Sister not realize that we have no free time?" If a Religious—a priest, a Brother, or a Sister—has no leisure, then there is no such thing.) We have leisure, and our

vocation demands that much of it be spent in reading. We, more than the secular teachers, are in a position to show the child that reading is one of the great ways of enjoying leisure. It will not suffice to tell the child that he should devote a part of his free time to reading; we should make him realize through our own enthusiasm for and knowledge of books that reading is an enjoyable and profitable way for him to spend his leisure. Is the parish-school teacher prepared to do this? No. From the standpoint of familiarity with good literature, there is no more starved group of teachers than those in the parish-school group. Why? Is it not because too many of those responsible for Catholic education in the parish schools—pastors, principals, supervisors, and superiors of religious teaching orders—do not see the need of a library of the best in literature—both old and new—in the parish school or convent? Too many convent libraries are storehouses for the works of the pseudo-Catholic writer, the writer of the time-killer in the field of Catholic literature. Many of the parish-school libraries which I have seen consist of novels received as a result of subscriptions to Catholic magazines. A poor representation of Catholic thought for the coming generation! Thus, the first step to take in mapping out a program to integrate the school-reading and leisure is to check on the reading habits and tastes of the teachers and then to see that every opportunity is given to them to live with good books, both religious and secular, so that they may become competent reader's advisers in the classroom.

With the teacher well prepared, we can turn our attention to the child. If we hope to train the child to spend a good part of his leisure in reading, we must make sure that the child knows "how to read." No child will elect to do for recreation that which he cannot do with ease and pleasure. Therefore, in the lower grades, the "how to read" must always take precedence over the "what to read." Greater emphasis must be placed on the teaching of reading in the first three grades, if we expect the child to master the

mechanics of reading. This mastery means the power to read the printed page in later life. Principals and superiors should see that teachers in the first three grades devote much time to insuring mastery of the mechanics of reading. (I should like to see this Department of the Association go on record as recommending that formal arithmetic begin in the third grade. Thus, the time wasted in teaching formal arithmetic in the first two grades could be spent in teaching the child to master the mechanics of reading.) Remedial reading should be a part of the daily routine of each grade in the parish school. No matter how well the foundation has been laid, there will always be children of a reading age lower than the norm for the grade. Now, with the teacher well versed in literature and the child's reading age commensurate with his mental and chronological age, the next point to consider is: What factors determine the nature and scope of a child's reading?

The factors which influence the quantity and quality of a child's reading are three: (1) Reading interests, (2) readability of the book, and (3) the accessibility of the reading material.

Children's Reading Interests. This is a broad subject and one about which much has been written from the viewpoint of the psychologist and the educator. I wish to do no more than discuss briefly the factors influencing children's reading interests. These factors are: (1) Age (under this heading we have the three kinds, mental, chronological, and reading age), (2) sex, (3) social background and experience, and (4) nationality.

Age. It is most important that the teacher know the mental, chronological, and reading age of each child in her room if she is to do effective guidance work in reading. We all realize that there are many combinations of these three ages. I have worked with children who showed the widest variations possible. In one class, I have had the subnormal, the average, and the brilliant child—nothing out of the ordinary. But my treatment of their reading problems had

to be out of the ordinary. Since the brilliant child reads from three to four times more than the average child, while the subnormal child reads little and that of a very simple type of material, each one of these children presented an individual problem as far as quantity and quality of reading was concerned. When we find that a child's mental age is above his chronological age and yet his reading age is low, we are warned to look for physical defects of the eye, ear, nose, and throat. Children have often been rated stupid and even subnormal when their deficiencies were physical rather than mental. (Comment on the case brought to Terman of California, also the first-grade child in one of the parish schools in Minneapolis.) If the child shows no interest in reading, it will be well to check on his reading age. If his reading age is below his mental and chronological age, it will be well to have a physical examination to determine the cause. His reading age determines the scope of his reading.

Sex. One of the easiest ways to show the variations in reading due to sex, which is based on chronological age, is to compare the reading interests of boys and girls at the different age levels. Prior to the age of nine, there is very little difference in the type of story read. Both boys and girls are interested in nursery rhymes, fairy tales, picture books about animals and familiar things, animal stories, myths, and stories about children of other lands. At the age of nine, sex differences are more clearly defined. The girls show an increase of interest in fairy tales (especially the modern tales) and in home and school stories, while the boys show a greater interest in stories about wild animals, science and invention. The what-to-do and the how-to-do story ranks first with the boys. Between the ages of ten and thirteen, the divergence is very marked and the gap continues to widen up to adult life. The girls now show a marked preference for fairy tales, poetry, drama, sentimental fiction in books and magazines, biography, boarding-school stories, and stories about pet animals, while the boys

prefer stories about war and scouting, science and invention, wild animals, biography, history, stories of physical prowess, of strenuous adventure and of mystery in books and magazines. During this period, the boy's life is one of intense physical activity, and this is reflected in the type of story which he prefers, while the girl's life of apparent passivity is reflected in the type of story which she prefers. If we ignore or are not alive to these sex differences, we are obliging the child to go to other sources for reading material about these interests.

Social Background and Experience. Teachers need no lengthy explanation of the part which the social and economic status of the home play in determining what children shall read. Suffice it is to say that children who come from the residential sections of the city or from homes of average and above average, social and economic security present a very different problem in reading guidance from the children who come from the crowded tenement sections of the city or from homes of uncertain social and economic status. Children from the first type of home are or may be in a position to travel and make contacts which the children from the second type are obliged to get from reading. Reading furnishes an escape for the underprivileged child; consequently, you will often find a greater amount and a better quality of reading among children in a crowded section of the city than among children in the residential sections of the same city. The teacher of the well-to-do child will often find that the child does not wish to spend his free time in reading; consequently, the well-to-do child will need more encouragement and stronger motives for reading than the poor child.

Nationality. National and racial differences among children have not received enough attention to date. We need more studies of the reading habits of children of foreign background and racial differences. A few isolated studies bear out the fact that foreign children in general prefer fairy tales, folk tales of primitive days, biography, history,

and music. A group of Southern-European children showed a decided preference for stories of the glorious past of their country, stories of love and violence, stories of music and art and poetry. On the other hand, a group of Northern-European children showed a marked preference for hero tales, myths, epics, biography, and stories about science and invention. How typical of the nationalities! Negro children registered a marked preference for stories based on the Bible, stories of African background, humorous stories, fairy tales, and poetry. How true a picture of the Negro race and background! These examples may suffice to show you that a knowledge of racial and national backgrounds is necessary in the choice of books for children.

Thus, you will see that the teacher must correlate and weigh the significance of the factors that influence children's reading interests if she hopes to understand the effect that each or all of them will have on the child's choice of reading matter. Each of these factors makes for significant differences in the reading habits of the child.

The second factor in determining what children choose to read is the "readability of the book." Three points should be considered in judging the readability of a book: (1) Content, (2) style, and (3) format.

Content. In evaluating the content of a book, the teacher should be guided by the following questions: Is the subject-matter interesting, informational, and inspirational? Is the theme within the experience of the child; i.e., emotionally, intellectually, and morally attainable by the child? Is there a strong delineation of character? Is there a clear presentation of the moral problems involved and are they solved in a dignified and convincing manner? Is the humor of a strong piercing nature? The number of the above questions which may be answered favorably about any one book depends on the nature of the story. A good book for a child should be inspirational and interesting, or interesting and informational, or better still all three.

Style. Questions to answer in ascertaining the literary

value or style of a book may be as follows: Is the language clear and concise? Is there a good balance of description and action? Is the sentence structure simple or involved? (Involved sentence structure militates against the easy reading of a story that may be the child's choice as far as the content is concerned.) Does the vocabulary contain a minimum of unfamiliar and difficult words? (I do not approve of keeping a child's vocabulary within the Thorndike Word-List; but we must beware of deadening interest in reading by giving a child a story with too many difficult and unfamiliar words on a page.) Is there a masterful choice of words? Are the figures of speech apt and within his grasp? A book which takes cognizance of these points merits to be classed as a work of literary value and within the scope of a child's reading ability.

Format. The physical make-up of a book contributes to the child's acceptance or refusal of a book which may measure up to all the points under content and style. It has been proven by Miss Florence Bamberger, Johns Hopkins University, that children are influenced greatly by the size and legibility of the print, quality of paper, illustrations, and margins.

Print. The letters must be plain and clear cut. There should be a sharp contrast between the ink and the paper.

Paper. The paper should be of a firm texture, non-transparent, and of a dull white color. A glossy and tinted grey fatigues the eyes.

Margins. The margins should be unbroken by illustrations and uniformly straight in order to enable the child to read with ease and speed. Many children do not finish reading an interesting and worthwhile book because the type, print, and color of the paper cause eyestrain and fatigue.

Illustrations. A study made by Miss Helen Martin of Western Reserve Library School showed that children prefer large full-page colored illustrations, and that the full-page illustration should be near the part of the story which

it describes. Pictures in a child's book should portray life truthfully, sincerely, and plausibly without offending esthetic taste. More attention must be given by publishers, especially Catholic juvenile publishers, to the physical make-up or format of the child's book. I believe that the majority of our so-called Catholic juveniles are not read because they offend against the factors that make a book readable. The teacher cannot make a child read a book that is unattractive from the standpoint of content, style, and format.

Accessibility. The third, and perhaps the most important factor which determines what a child shall read, is the accessibility of the reading material. The teacher may know literature, the child may know how to read and may wish to read, and the writer and publisher may have observed all the factors that make a book readable, but of what avail is it if the book or books are not accessible? The kind of books the child reads usually depends as much upon what is given him, lent to him, and suggested to him as upon his own individual interests and the format of the book. The child may prefer to read the worthwhile book and magazine, but if all that is accessible is the newspaper, the pulp magazine, rental library fiction, and books borrowed from friends or from the gang, that is what he is going to read, regardless of his early religious and secular training. If we wish the child to spend some of his leisure in reading good books, then it is our responsibility as teachers to see that we make accessible the type of literature which we desire him to read. How can we make this material accessible to him? Through the school library. Let us hold fast to what we believe, that an attractive library room in each school provides the proper reading environment, and that the teacher trained in her field can do more than any other person to establish reading habits based on careful analysis of the reading interests and reading abilities of the children whom she knows so well. A taste for reading grounded in the elementary-school library, de-

veloped in the secondary-school library, and also provided for by the public library, will last a life-time. It is the least expensive, most satisfying of any personal habit, and it provides the richest returns. Recreational opportunities of all sorts increase daily, but none of them increases more rapidly than the opportunity to read. One of the striking characteristics of our age is the unprecedented multiplication of recreational literature, and the increase in facilities by which that literature is made available. This is the "strategic time" for school libraries. If the child is going to have access to the literature which not only satisfies his love of excitement and of adventure, but also adds to his experiences, widens his sympathies, and stimulates his thinking powers, we must make such literature available either in the home, the school, or the public library. If we do not, he will turn to the sources of cheap but always accessible reading material: the drug store, rental library, and news-stand.

In conclusion, I should like to say that a program to integrate the School-Reading and Leisure must be built around the factors that influence a child's selection of recreational literature. To repeat, these factors are: (1) Teacher's knowledge of literature, (2) the child's mastery of the mechanics of reading, (3) the child's reading interests, (4) the readability of the book, and (5) the accessibility of the reading material.

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ORGANIZATION AND ADMINISTRATION OF THE CLASSROOM LIBRARY

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We, as Catholic educators, realize fully that the tremendous changes in the social and economic life today demand comparable changes in our teaching procedures, classroom equipment, and instructional materials. Perhaps one of the greatest departures from the traditional type of school is the shift of the school library to the classroom library. It is the purpose of this paper to explain how the classroom library has been organized economically and how it functions effectively in a school system.

To answer the question WHY this present trend toward the classroom library in preference to the school library, necessitates some consideration of the underlying principles and philosophy of the modern school. The most marked change characteristic of this school, as a result of the testing movement, is the recognition of the difference that exists among individuals. The complaint of educators that, in the past, we have tried to fit all pupils to the same mold must be acknowledged. Here and there, there has been an overcrowding of the weak with its attendant discouragement; there has been a repressing of the strong with its deadening effect upon initiative and ambition. That has been a weak point in the lock-step system of education. The school that would exert a more wholesome influence upon mental health must expect achievement in each child according to his individual ability. The child must experience success in what he attempts. Consequently, no longer is the same quantity and quality of work demanded of all alike; nor is the same method used in teaching all pupils. In its organization, the modern school permits each child to advance at his own rate and marks no child a failure merely because of his inability to keep pace with others.

Although children are grouped and given opportunity for social living, the individual is respected and is promoted when he does what for him is satisfactory work. The report card in the modern school marks the achievements of the child in proportion to his abilities, efforts, and opportunities, and not in relation to some arbitrary class average.

In the older type of school, the child was motivated by competition and by rivalry, in place of cooperation, which in turn developed a sense of inferiority on the part of the weak and a feeling of superiority on the part of the strong, and a general spirit of antagonism rather than of mutual interests.

At the present time, mass instruction is being replaced by attention to individual needs and provision is being made for pupil activity rather than teacher activity. The modern school puts the child in the center of the picture and makes the classroom a place where children work, not where they simply listen. It demands a curriculum which provides a program of activities and teachers trained to guide and direct when guidance and direction are needed.

Functional education requires that we give to young people increased opportunities to participate in planning, making choices, forming decisions, evaluating the results of their efforts, in assuming responsibilities and in cooperating with others. Habits of self-control, self-direction, self-reliance are developed only through practice. Opportunities for this development must be provided by controlled freedom in the classroom. This does not mean that we should cast aside the fundamental tool subjects and substitute for them vocational and recreational activities, but that we should revitalize the atmosphere of the school by placing new emphasis upon the familiar tool subjects.

Learning goes on most effectively when the child enjoys what he is doing, or when he is so strongly motivated by an alluring purpose as to be unaware of the monotony or effort involved in the enterprise. When the activities of the school make sufficient appeal, not only are knowledge and

information the end products, but what is far more important, there are developed concomitant results, such as: habits of industry, of accuracy, of thoroughness, the pride of doing for one's self, an active mind, the joy of achievement through honest efforts, the power of initiative and responsibility. The formative years of the elementary school should offer opportunities for the development of these habits if we expect them to carry over into adolescence and adulthood.

Significant changes in classroom equipment and instructional material are demanded by this broad concept of education, and the enriched curriculum calls for a greater quantity and a larger variety of materials. Minimum requirements for the mastery of the fundamentals must be insisted upon, but the pupil can no longer be limited to the confines of a single textbook in any one subject. He must have access to such optional and supplementary materials as are within his ability; hence, to carry out this educational policy, a classroom library is a necessity.

By a classroom library, it is not meant that we set up a general classroom with a smattering of books on all subjects taught in the elementary school, with one teacher directing all the activities for every subject. Such a classroom has outlived its usefulness. We must break with tradition and set up classrooms equipped for the particular subjects taught therein. The general practitioner who formerly taught all subjects must be replaced by a specialist in each subject, who understands thoroughly how to devise and handle the equipment pertaining to her field of instruction; thus, the classrooms are converted into real beehives of doing and of learning.

These proposals may seem good only theoretically, and the feasibility of any such ideal conditions may be questioned. A plan of organization whereby such procedures have been worked out successfully and economically has been devised in the schools of the Detroit Diocese. According to the adopted plan, the elementary school is organized

into subject rooms. Instead of being responsible for teaching all that is required by the course of study, the teacher becomes a specialist in one or two subjects.

The school should prepare the child for life; hence, it should present real life situations. The child in the home enjoys the companionship, care, and direction of both parents, of brothers and sisters and neighbors. Again, in society, the child is not restricted to the influence of one personality. The very fact that people are individuals means that each person has something different to contribute to the growing child's experience. So, too, if school is to reflect life, the child should not remain under the influence and guidance of one single teacher, but he should be permitted to come in contact with different personalities.

In the set-up of this plan, each teacher has a classroom especially designed and equipped for the age of the pupils and particular type of activity she is expected to stimulate and guide. The number of rooms of the same type depends upon the enrollment. Pupils work in a suite of rooms instead of one room. Generally, four rooms comprise a cycle. For example, the two eighth-grade and two seventh-grade teachers work in one group. Likewise, the two fifth- and two sixth-grade, and the two third- and two fourth-grade teachers. Each of the four teachers in the group is an adviser of her group and teaches one major subject to her group; for example, arithmetic. Then the pupils move on schedule time to other rooms for religion, social science, literature, and English.

This arrangement may appear no different from the ordinary departmental system. Apparently, it may be so, but upon further examination we note that in the actual process, while each teacher has a special subject to teach, she does not plan her work independently, but all four teachers who are responsible for a group of pupils, plan and carry on the work cooperatively; thus, there is close integration of subject-matter. A point of distinction to be noted, however, between this plan and the departmental is, that,

whereas in the departmental plan, subject-matter is the chief bond of interest in the department, in the Detroit Diocesan plan the chief common interest is the welfare of certain groups of pupils, and the teachers are not subject specialists but child specialists.

One teacher in each group is designated as chairman or leader, and holds a meeting of her group once a week for the purpose of planning how the work of the coming week may be correlated in the various subjects. The leader or key teacher also assumes some of the responsibility of supervision within her group. Religion, the dominant subject of the curriculum, dovetails into the other classes as far as possible. This and social science can easily be correlated with the English, literature, spelling, art, and music.

Besides providing for a close integration of subject-matter, the plan is economical in the use of library equipment. The expense attendant upon duplication of apparatus and of instructional material is avoided by the concentration of all collateral equipment of a particular subject in one room of the cycle. The saving thus brought about allows for greater variety of equipment. Each room in the cycle has an atmosphere peculiar to the subject taught therein, and the appearance of the room is intended to stimulate interest in that subject.

Take for example, the library of the religion room. Here adequate references gradated to the various levels of reading ability are easily accessible. In the middle elementary-religion room at St. David School, Detroit, the library consists of twenty copies of McDonald's Bible History for the slow group, twenty copies of Johnson's Bible History for the average group, and twenty copies of the New Testament for the superior group. An inexpensive edition of the New Testament neatly bound and similar to other school texts in size and in type was purchased from Benziger's. In the library of the later elementary-religion room are added to these references, twenty copies of Johnson's Church History. In the various units of instruction,

pupils are directed in their reading by the use of work sheets. Since learning takes place only when the individual is actually doing for himself, independently of others, it follows that whatever the child learns through his own reading will be of greater benefit to him than anything his teachers tell him.

In the library of the social-science room, too, provision is made for the varying levels and a wide range of reading material is supplied and graded or sectioned in a manner designed to challenge each pupil's ability. Study-guide questions of varying degrees of difficulty help to provide for independent research and growth in each unit presented. Minimum essentials of a factual nature are required of all, while more thought-provoking problems are added to challenge the brighter pupils. The unit plan of procedure provides opportunity for each pupil to read as extensively as his level of ability will allow, and through group participation in the discussion, offers opportunity for valuable interchange of ideas and the interaction of minds.

A variety of historical and geographical material is essential in the social-science library, if we hope to attain our objectives in the teaching of social science. We cannot limit our pupils to the confines of a single textbook, even if all could read and comprehend it. For, in addition to the factual information which we hope to be acquired, attitudes and ideals should be formulated, and the higher thought processes of judgment and reasoning should be developed. Pupils should be able to compare and contrast, to evaluate, to draw inferences, to analyze and synthesize, to formulate and apply generalizations. To accomplish these goals, pupils must have access to many different references and consult various authors. In order to build up appreciation, ideals, and attitudes, biographies and historical fiction also constitute a part of the social-science room.

In the later elementary-social-science room at St. Benedict School, Highland Park, the library is equipped with

about one hundred history texts, sixty geography texts, and thirty civics texts, besides biographies and historical fiction. The number of history texts in each set range from three to fourteen copies. Among the various sets are: Sister Celeste, "American History"; Furlong, "America" and "Pioneers and Patriots"; Kelty, "The Beginnings of American People" and "The Growth of the American People"; Barker—Our Nation History Series—"Our Nation Begins," "Growth of a Nation," "Story of Our Nation," and "Our Nation Grows Up"; Southworth, "Early Days in America," "The Thirteen American Colonies," and "American History"; Woodburn and Moran, "Finders and Founders."

The number of geography texts in each set varies from four to twelve copies. The following texts are most numerous: Branom and Ganey, "Western Hemisphere" and "Our World"; Atwood Thomas, "Americas"; Stull and Hatch, "Journeys Through North America"; Bodley Thurston, "North America and South America"; Nida Webb, "Our Country, Past and Present." Most of the civics texts are Edmondson and Dondineau, "Citizenship Through Problems," and Lewis and Anderson, "My Government."

Among the biography and historical fiction are: Lucy Fitch Perkins, "The American Twins of the Revolution" and "The American Twins of 1812"; Francis Parkman, "The Oregon Trail"; Boyton, "Mangled Hands" and "Mississippi Blackrobe"; Carol Brink, "Caddie Woodlawn"; Celestine Bittle, "Soldiering for Cross and Flag"; Taggart, "Loyal Blue and Royal Scarlet"; Cornelia Meigs, "Invincible Louisa"; Nicolay, "Boy's Life of Lincoln" and "Boy's Life of Grant"; Helen Keller, "Story of My Life," and about fifteen others of similar type.

In no classroom of the elementary school is the classroom library more essential than in the reading and literature room. Before a child can get information and pleasure from his reading, he must first learn how to read. The reading teacher's first big job, then, is to teach the mechan-

ics of reading. After the basic skills of reading have been developed, and this is generally accomplished by the end of the fourth year, the teacher of reading becomes a guide of reading. During the first four years, children learn to read; then they read to learn.

The investigation of Thorndike and Gates called attention to the fact that the construction of primers, first and second readers should be based upon a common vocabulary, and the use of the established vocabulary by the authors of nearly every recent primary reader removes all excuses for a single basal text. Instead, pupils should have access to a variety of readers having the common established vocabulary which will tend to become permanent by frequent recurrence through this wider experience. Classroom libraries, therefore, become of utmost importance even in our primary rooms where the question of economy may be met by having various sets of readers, the number of each set depending upon the number of children in each reading group. In the first- and second-grade rooms, the number of sets ranges from eight to fourteen, besides several individual storybooks and readers. In a second-grade room at St. Margaret Mary School, Detroit, which I recently visited, the following sets were found on the library shelves, the number in each set ranged from twelve to fifteen copies. "Cathedral Basic," "The Children's Own Readers," "Round About," "Fact and Story," "Country Days," "Playing Together," "At Home," "Childhood Readers," "New Ideal Catholic Reader," "Health Book," "Science Book," "Number Stories," "David's Friends," and "City and Country." In addition to these, there were some fifty individual readers and stories. The reading progress charts in this particular room show that the pupils of the superior group have already read fourteen readers in group work, and from sixteen to nineteen books individually; those of the average group have read twelve readers in group work and from six to eight books individually; those of the slow group

have read ten readers in group work and from three to four books individually.

Needless to say, these children simply love to read. The advantage of this extensive experience in reading a large amount of simple material has enabled them to gain better habits of eye movement, than if they had read a small amount of relatively difficult material. What joy they experience in receiving a new reader frequently, and what self-confidence they acquire when they find themselves able to read it!

By the end of the fourth year, we think not so much in terms of readers and of reading. Ordinarily, pupils at this stage have mastered the mechanics of reading and are now ready to read widely. However, the modern efficient teacher understanding variations in reading ability determines the reading status of her pupils by means of a standardized test. When she has diagnosed her pupils' abilities or disabilities in reading, she meets their reading needs by means of temporary grouping.

The reading-room library provides a variety of material to meet both group and individual needs. Growth in specific phases in reading is better fostered by placing a number of pupils of somewhat like achievement in a group. Tasks and material are then adapted to their level of ability. The slow group may require material far below their grade level. On the other hand, the ablest readers may be advanced in reading ability far beyond their grade level. It is desirable that these pupils read widely. These people, too, may need more ability in handling content material; for example, the ability to locate information, the ability to comprehend, appraise, select information, and the ability to organize material read. To provide the required training for the development of these major abilities, we use the "Thought-Study Reader," published by Lyons and Carnahan. Readers of this type direct the study of each child and provide self-directing checks. But, for the most part, in the middle and later elementary grades,

pupils should have access not so much to readers as to individual books. Three or four sets of readers with both factual and narrative material are sufficient for group work. Their independent reading should consist of a well-rounded program of fiction, biography, travel, invention, nature, science, history, art, and music. Pupils are allowed to make their own choices, but only the best is presented for choice. Books for the classroom library are selected from a guide called "Children's Reading," by Terman and Lima, published by D. Appleton-Century Company, and from a "Selected Annotated List of Books and Magazines for Parochial-School Libraries," compiled by Sister Cecil, published by Eckenrode, Westminster, Md.

To illustrate specifically the amount and variety of material to which pupils have access in a reading-room library, I will describe one middle elementary room in the same school mentioned above. The set-up in this particular room is typical of the ordinary reading room on both the middle and later elementary levels. Since two grades have access to the books in the library, six sets of readers, three for each grade level, are used. Twenty copies each of "Cathedral Basic," Book Four and of Book Five; twenty copies each of "Thought-Study Reader," Book Four and of Book Five; twenty copies "Pathways in Science," Book Five; and twenty copies of Huber-Gates "Work Play Book," Book Four, comprise the readers. The books available for independent reading number some one hundred fifty of varied type. The following list is a sampling of the different varieties: Spyri, "Heidi"; Mukerji, "Kari, the Elephant"; Mary Mapes Dodge, "Hans Brinker or The Story of the Silver Skates"; Selma Lagerlof, "Wonderful Adventures of Nils"; Madeline Brandeis, "Little Dutch Tulip Girl"; Carlo Collodi, "Pinocchio"; Burgess, "Animal Book"; Patch, "Holiday Meadow"; Bianco, "The story of the Little Wooden Doll"; Wells, "Ali the Camel"; and Rachel Field, "Hitty, Her First Hundred Years." Exclusive of the group work in readers, the pupils of the superior groups who have

access to this library have read fifteen to twenty books this year; those in the average groups have read eight to ten books; those in the slow groups have read from three to five books. The Metropolitan Achievement Test was given to these children in September and again in February. Of the one hundred ninety children tested, ten per cent made no gains (some of these pupils are above grade), forty-two per cent made a normal advance of one-half grade, thirty per cent made one grade, seventeen per cent made one and one-half grade, and one-tenth per cent made two grades. This is objective evidence of the fact that much improvement was made in reading comprehension during the first semester.

The atmosphere of the above described reading room, with its extensive library, stimulates a desire and love for reading. If this genuine interest in reading is developed in our elementary school, we may hope that the leisure time of our pupils in later life will be well spent. The reading room is a place of quiet industry. Occasionally, the teacher works with a certain group, usually the slow group, while other pupils are reading independently. A wide variety of materials may be used during the class period. Seldom are two children reading the same book. When the teacher is not engaged in any sort of group instruction, she works with individuals, aiding and guiding them as needed.

It is obvious from the description of these subject rooms, that the classroom library is indispensable for independent research and study under the guidance and direction of the teacher of that subject. With the present-day supervised study and directed reading in every subject, the school library facilities are inadequate and impractical. This is self-evident. In the first place, the reader needs the direction of his instructor. If some reading material is in the classroom and some in the school library, how could the teacher direct all pupils during the period? If every teacher took her group to the library, how could there be adequate references and sufficient room for all? Furthermore, in the

discussion following the reading, how could reference be made to particular books, or how could pupils interest others in the book which they have read if it is not in the room where it could be seen, handled, and choice parts of the story read?

Pupils receive training, however, in the use of a library in the literature room. There, specific training is given and children are taken to the public library where opportunities are offered for first-hand experience.

The advantages of this wealth of material in a classroom library is undoubtedly evident, but the question of financing it may at first seem impossible. A further description of the Detroit book plan will explain just how our schools have acquired such a variety of books and are able to offer enriched experiences to our children without a heavy financial outlay.

Instead of each pupil purchasing a set of books each year, he pays a nominal fee of two dollars fifty cents for the use of books and equipment. This amount is carefully budgeted among the different subject rooms in which he works. An approximate estimate of the amount of material which might be secured in each subject room by the apportioning of this amount might be worthy of consideration at this time. In budgeting the amount, we must first estimate the number of indigent children who make no contribution. Let us suppose there is one such child out of every five in a room of fifty children. This reduces the purchasing power to two dollars per child. If the two dollars is divided equally among the four subject rooms, we can count on fifty cents from each of the two hundred children who come to these rooms for instruction. But it must be borne in mind, too, that each room of the cycle serves as a home room for one group, and materials must be provided for health, handwriting, spelling, music, and art.

In the religion room, the one hundred dollars budget would amply cover the cost of the three sets of Bible and Church Histories mentioned above, which average about

sixty cents each, and a set of New Testaments, which cost about thirty-five cents each, and leave a wide margin for further necessary supplementary material.

In the social-science room, with the hundred dollars budget, at least three sets of six books each of history and of geography and a set of twenty copies of civics could be purchased. This would leave approximately twenty dollars to be expended for biographies and historical fiction and the necessary home-room supplies.

In the reading and English room, we might purchase one set of readers of twenty copies, one set of English books and work books of twenty copies at an approximate cost of forty-five dollars. This would leave a balance of fifty-five dollars to be used for home-room needs and for the purchasing of the indispensable single volumes.

In the arithmetic room, the one hundred dollars would be more than sufficient to purchase twenty copies of the arithmetic text and fifty copies of the remedial practice books and the necessary files of practice cards for individual remedial work, and also to care for the home-room needs.

The economy of the plan becomes apparent when we realize that these materials become school property and each original purchase represents an investment which will not call for replacement within three or four years. Since the same amount will be available each year, the increase in the number of sets and individual books will be proportionate and an increasingly large sum will be yearly available for the purchase of equipment and materials of instruction such as maps, globes, visual aids, et cetera.

The plan of library organization as outlined in this paper not only makes possible an abundance of material in the classroom libraries, which are indispensable in the functioning of the modern school at low cost per pupil, but, in addition, it makes for expert teaching through concentration. Results of Standardized tests reveal marked improvement not only in reading, but in all the tool subjects as well. The plan has been in operation in a number of repre-

sentative parochial schools for the past few years. Greater achievement, healthy attitude toward school on the part of pupils, cooperation from parents, and the approval of pastors, are measures of its effectiveness and success.

To sum up, therefore, we find that the classroom library is essential to the success of the modern concept of functional education. Properly administered by well-trained specialists, it offers opportunities which will grow wider from year to year as the teachers become more alive to its possibilities, and the pupils keener in their appreciation of what it has to offer.

THE CATHOLIC CONCEPT OF THE RELATIONS BETWEEN CHURCH, HOME, AND SCHOOL

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During the past few months, controversy has raged over the question of the appointment of additional Supreme Court Justices, the age of retirement, and the relation of the Judicial to the other branches of the government, with special reference to the Executive branch. It is not the purpose of this paper to enter into the merits or demerits of this controversy. The significant fact is that the Constitution of the United States provides three very distinct and separate departments that one may supplement, or, as the case may be, act as a check or balance on the other.

In the field of Catholic education, there are three distinct agencies, each contributing its share to the education of the child. To carry the analogy of the government further. Not the executive nor the legislative nor the judicial branch alone constitutes our government, but the harmonious functioning of all three for the benefit of the peoples governed; so in the Catholic concept, that alone can be called education in which the Church, the home, and the school each contributes its share to the forming of the "true and perfect Christian."

In point of time, the first agency is the home; for it is not only the inalienable right and indispensable duty, but also the high privilege of the parents to provide all that is necessary for the physical and spiritual good of the child entrusted by God to their care. The mother's knee is the child's first school. Impressions received there frequently remain with the child during life. This is the great educational opportunity for the home. Every experience of the child will have an effect, direct or indirect, on what he will later learn or do; hence the importance of the home in selecting those experiences with reference to the child's

present condition and future development which will best lay the foundation of a true and solid education. When all has been said, the welfare of the child is the goal of all human endeavor and the measure of all human achievement.

The responsibility for the child's education has not ceased to rest, in the first place, on the parents, and while they may delegate a part of this work to other agencies, they can never escape the responsibility of overseeing their children's education and contributing to it in proper measure. Catholics will look for guidance in this important matter to the Church, which speaks with authority concerning the education of children both within and without the home. When parents discharge with scrupulous care their duties to the Church, they are maintaining strongest and deepest educative influences. Where the home fails to discharge this duty, the school at best can offer but a poor substitute for the education which should be given in the home. Infinite patience, unstinted sacrifice, exalted ideals, and willing obedience to the commands of the Church should characterize the home if it would be truly Catholic. In any system of education, the influence of the home is important. In Catholic education this is particularly true, for unless there be constant and effective cooperation between the Church, the home, and school, the resultant education will not measure up to the standards set by our Holy Father, Pius XI, when he says, that the three elements "form a perfect moral union, constituting one sanctuary of education."

The right of the parent to educate becomes a duty which cannot be surrendered when the time comes to select a school for the child. The determining factors in such a choice should be the nature of the education and the end and aims of education. If education be training for completeness of life, a definition advanced by many educators, its essential element is religion, for complete life is unthinkable apart from the idea of God. A complete man is one who has been trained in all his faculties. If character be the aim of education, its vital element is religion, and to

dismiss it altogether or to relegate it to a secondary place in the curriculum is to make a fatal blunder in a matter of supreme importance. To exclude religion from the schools is to exclude the spirit of reverence, of obedience. In public schools today, major emphasis is being placed on character education. But the natural medium for the development of character is a religious atmosphere; for if we appeal to the sense of duty we assume belief in God and the freedom of the will; if we strive to awaken interest in the human brotherhood we imply divine fatherhood. In a recent report on the care and education of American youth are found the following significant words: "Above everything else, youth needs to believe in something fervently; something into which he can throw his whole personality without reservation in order that his personality may grow and develop." And again, in the Inglis Lecture at Harvard University a few years ago, Professor Kandel said that a major problem of all education today is to find a moral equivalent of Fascism and Communism with which to fire American youth. We, of the household of the Faith, are more fortunate. In our school systems, we have not a moral equivalent, but Truth Itself, "Christ our Lord and Master, the universal model accessible to all, especially to the young in the period of His hidden life."

Since Catholic teaching implies definite conclusions concerning the end of man and the kind of education that will best secure that end, it follows that the Catholic school must employ suitable means to carry out its work. The teacher is the central fact in the school and by far its most important factor, the spiritual organizer, who, in the words of a religious Foundress to her spiritual children, "should endeavor even in her secular instructions to instill into her pupils sound principles of religion and solid love of God, which should be the end and scope of all the studies, teaching, and occupation of the Sisters. But, above all, they should strive to give their pupils a good example in the practice of every virtue, showing them the incomparable

superiority of virtue over learning. . . . In their intercourse with the children, let them be meek though not indifferent, vigilant though not troubled. . . . The office of teaching requires especially a manifold exercise of the virtue of zeal; a well-regulated zeal, which begins by the extirpation of our own faults and the acquisition of religious virtues, and which is always subject to obedience; a humble and disinterested zeal which seeks nothing but the glory of God; a gentle and insinuating zeal to draw hearts to God; a patient and persevering zeal which knows how to bear with the defects and weakness of the children . . . and which, without being discouraged when labor is not crowned with success, continues to sow and water, waiting in patient hope for the increase that God will surely give to those who confide in Him; finally, a discreet zeal according to knowledge which leads us to instruct ourselves before attempting to teach others. . . . And since the Church in her divine universality encourages the means of education best adapted for each particular state of life, we are especially bound to act in unison with her, and to meet the wants of the age, while leading our children to true piety and solid virtue." (Rule—Sisters of the Holy Child Jesus.) The apostleship of religious education is as difficult as it is important. In order to carry it on worthily, the daily round of tasks must be transformed by the keen vision of faith and become a supernatural service of love. Only by seeing Jesus in each of the children whom we have to train will we find that "His yoke is sweet and His burden light."

And so, a consideration of the aims of education and of the three educational agencies in the Catholic system reveals the intimate relation that exists between the Church, the home, and the school. To the Church, both home and school look for their teaching authority, while the Church needs both home and school to carry out her mission. Any influence tending to improve the spiritual or physical aspect of the home will react favorably on the school. There is no straight line of demarcation between these agencies.

The Church is the fountainhead from which flow out the authority and obligations of the home; and the school supplementing the educational work of the home looks to the Church for inspiration and for guidance.

The Holy Father, in his Encyclical on "Education," has put in better words than any I could fashion the essential relation between the Church, the home, and the school when he says, "So admirable is the harmony which the Church maintains with the Christian family, that the Church and the family may be said to constitute one and the same temple of Christian education." Speaking of the school, he says: "This institution owes its existence to the initiative of the family and of the Church. Hence, considered in its historical origin, the school is by its very nature an institution subsidiary and complementary to the family and the Church. It follows logically and necessarily that it must not be in opposition to, but in positive accord with their elements, and form with them a perfect moral union, constituting one sanctuary of education, as it were, with the family and the Church."

SHOULD CATHOLICS ESTABLISH HOME-SCHOOL ASSOCIATIONS?

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In this day of progressive educational methods, the need for a close home-school association is so obvious for our understanding and guidance of the child that little time need be spent on this phase of the subject, but rather how shall we attain the home-school association that will best aid us in the mental, physical, social, and spiritual development of the child.

Our schools aim to reach the child as early in his life as is possible, and to hold him as long as is possible. They aim to stress individuality for its own sake, and in relation to the group. They aim to give the child as thorough a knowledge and appreciation as is possible of all the forces that influence the life of which he is a part, and of that society in which he lives and moves and has his growing. Our schools, therefore, should try to utilize in the interest of the child the influence of every factor in the child's environment: his home, his friends, and every community-agency of culture, recreation, and guidance.

How can this be accomplished if we know little or nothing of these all-important factors? We, as teachers, are greatly concerned with the problems presented by the child who wants to show off all the time; the child who is not growing out of his timidity; the child who, because he cannot get along with other children, blames everything upon some one else; the child who blinks or twitches or bats his eyes; the child who is oversensitive; the child who is lacking in self-confidence; the domineering child who does not respect the rights of others; the child whose only way of succeeding in life, so far, has been through the use of temper tantrums—these are not, properly speaking, problem children—they are really children with a problem, and it is our duty, as

teachers, to help with the solution of these problems, or we are not following in the footsteps of the Great Teacher.

How would a psychologist set to work to solve these problems? He would naturally, first, have to find the origin or cause of these undesirable attitudes and habits. We, as individual teachers, may not all be psychologists, but we all are aware of the fact that for an intelligent and sympathetic understanding of a child, it is extremely important to know the child's background and home environment.

For the normal child, the child who presents no problem, it is equally desirable that we know his home environment for our own guidance, as teachers, in order that we may teach that child to work to the best of his ability.

Children come to us from as great a variety of homes as there are children. As teachers, we should be able on the one hand to continue in our school rooms, surroundings, and methods the gracious refinement of manners and behavior that are in vogue in the homes from which the children come, or, on the other hand, to fill the want and the need of such for those poor children whose home life contains very little sweetness and light.

This may all sound like very pretty sentimental theory to the ears of many busy teachers who feel that it would require a forty-eight-hour day to accomplish all that needs to be done. But this vital work, this really essential work, getting a first-hand knowledge of a child's home, can and should be done before the school term opens.

As teachers, it is almost always possible for us to be at our place of assignment at least two weeks before schools open. In those two weeks our visitations can be accomplished. From the school and the church records, we can obtain the names of former pupils and of prospective pupils and set out to visit their homes systematically. If our memories are good, we can later record the facts learned, but one can always give a tactful reason for jotting down essential items. A card for each pupil should then be made out and placed on a private file in the office, and on this

card should be recorded: a brief statement of the child's environment, the general state of his health, any physical defects, unusual abilities, interests, hobbies, undesirable habits and attitudes. These last can be obtained by judicious questioning, by no means in the hearing of the child, but prefaced by the understanding that by the home and the school working together these faults may be eliminated and that the home will encourage and continue any exercise or project which the school is carrying on for the child's physical or spiritual welfare. These cards are kept on file year after year, and each teacher will add her findings, so that at the end of the child's school life the school has a complete history of his growth in character, personality, and ability, and we can intelligently guide him as to his ultimate life work.

These visitations may and often do reveal a poverty of surroundings which accounts for many cases of seeming retardation; that it is really under-nourishment and not lack of mentality that slows up the thought processes. Again, the teacher learns the ambitions of the parents for the child's future and can help shape these if the child's inclinations and abilities tend in the hoped-for direction. Defects of vision and hearing are revealed in these visitations, and remedial measures can be adopted immediately by the teacher without the usual groping period of uncertainty as to the cause of the seeming inattention or lack of interest or inability to follow directions, on the part of the handicapped child.

In most instances, therefore, we must take account of the social adjustment of the child not only his place in the school, but his social background, his home relationships; for often the adjustments he makes in one situation affects him in his other surroundings. As the child's contacts in the home affect his development and proper adjustment to life, the home is called upon so that the home and school may adopt a common program of corrective measures. With such a close cooperation, both the school and the home dis-

cover facts about the child which would not otherwise be known, and the child is thus aided by the home and the school to become a better-integrated personality. In this manner, the school becomes the agent employed by the home to help with the mental, physical, social, and spiritual development of the child; the school is held responsible to supply the expert knowledge necessary at all times; the home, however, at no time abdicates the function of child education, but becomes an active participant with the school to the end that the child may develop a well-rounded personality.

Not merely in times of difficulty, but at all other times, we should have more than a perfunctory acquaintanceship with the parents and discuss with them their ideals for their children. We should welcome them to our schools and try to multiply occasions that will encourage them to come. We should plan throughout the year various programs that would interest them. We should make them feel that the education of their children is not in our hands merely, but it is really a cooperative enterprise. One of the best means of obtaining a sympathetic attitude for and an enthusiastic support of the policies of the school is by the home visitation and subsequent conferences with parents.

When our schools have settled down to work, we are too prone to offer as our only means of communication between the school and the home the conventional report card. Report cards of the traditional type have caused more heartaches, more alienation of interest, more antagonism toward the teacher, and more invidious and acrimonious comparisons among neighbors than any other single method of making trouble. Instead of these hard bits of pasteboard, with a long list of subject abilities and behaviors reduced to numerical or alphabetical terms, it would be far, far better for the growth of the child if the teacher held conferences with the respective parents. At stated intervals, let us say, one Sunday afternoon in six weeks, the

teacher will be in her classroom from two o'clock to five, where she will be "at home" to the parents of her pupils. At this time, she is given an opportunity to explain her purposes, further her objectives, and the hoped-for progress that her pupils should make. She can talk over calmly with the parent the possible reasons that prevented the child's attaining the goals required and plan additional combined efforts that may make for attainment in the next six weeks. The parent or parents are encouraged to express themselves freely and openly as to the progress or lack of progress of the child, and remedial measures are proposed by both sides buoyed up with the promise of trying them to their uttermost. In this conference method, each child is shown as advancing according to his ability, not according to a certain set standard, and no invidious comparisons are drawn.

That this conference method is both feasible, practical, and successful in bringing the home and the school into closer partnership for the good of the child has been shown in St. Mary's School, Wilkes-Barre, Pa., during the year 1935-36, and is now being used by the Oak Lane County Day School—the model school of Temple University; by the Logan Demonstration School—a model school for the training of elementary and junior high-school teachers in Philadelphia; and the Germantown Friends School—which was one of the twenty schools selected in the United States by the big Universities to carry on the eight-year experiment in progressive educational method.

When the parents realize our earnestness of purpose, and the goals that we are trying to reach, we shall have no difficulty in organizing and establishing home-school associations, the primary objective of which should be to cooperate with the school for the better education of the child. Too often, these associations lose sight of their purpose and concern themselves with detached lectures which have little to do with their vital problem—the child himself. An association of parents, however, who are attracted to the

teacher by a knowledge of her singleness of purpose in regard to the education of their child, who are attracted to the school by a faith in its ability to set their child's footsteps along the upward path of a purposeful and useful life, will be cemented in their purpose to aid and encourage the school and the teacher, and their enthusiastic support will foster a mutual understanding that will be reflected in the attitude of the pupils.

Home associations, rightly motivated, can and do accomplish much good. One such organization in our vicinity has established Classroom Libraries in their school; in another school, pupils who had eye and ear trouble, but who were unable to have the necessary professional attention, have received the best possible care through the association. Still another made a sight-saving class possible; others have set up clinics, secured safety zones, and playgrounds. In fact, what such associations can do to aid a community can scarcely be measured, but the primary objective is the advancement and understanding of the child.

Our schools, without doubt, need home associations. In this age of competitive education, when so many forces and so many "isms" are reaching out for the minds and souls of our children, we should leave nothing undone that will knit them closer to us. The school visitation, before the school term opens, will be found extremely important in all grades, and especially in the secondary school. During the long reaches of summer vacation, a pupil may have made many new contacts, may have acquired new interests, may have gone through with his family some trying or saddening experience which may color his attitude toward school life and toward life in general. Our early discovery of this will give us an opportunity to plan for its counteraction and for his attacking his school work with his usual interest and enthusiasm or may help him to continue his education, which, before our visit, seemed a hopeless problem.

This close relationship, this community of interests and

purposes revealed in the visitations and conferences will reflect itself in the child's attitude toward school. School will be another home, and, in some instances, a better and happier one. Here in school is a teacher whom mother knows, whom father knows—not some aloof person who from superior heights of education and spirituality does her daily task with patient and sometimes grim forbearance, but rather a teacher who is just as humanly and as enthusiastically interested in the fourfold progress of the child—mental, physical, social, and spiritual—as is the home who entrusts that child to our keeping to educate and guide, to choose the finer and higher things, that the home by itself cannot give.

In the newly emerging philosophy of an education which is designed to meet the needs of child life in a modern world, education must needs be a social process. Schools must be democratic institutions in which children learn to work and play together, to share and cooperate, meet difficulties, and solve problems with their companions in order that they may grow into worthy citizenship. The chief concern of education, as has been previously stated, is the development of an integrated personality, to accomplish which our schools most certainly need the cooperation of the home. Therefore, a Home-School Association, founded on the rock of a common purpose—the development of the child—cemented by faith and trust in the ability and sincerity of the teacher to accomplish that end, should be established in all Catholic schools.

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WHAT SHOULD THE PROGRAM OF A HOME-SCHOOL ASSOCIATION FEATURE?

MRS. LOUIS J. HACKETT, PARENT-TEACHER ASSOCIATION,
LOUISVILLE, KY.

A careful consideration of the multitude of modern problems that confront the home and the school in our contemporary age, many of which we have heard discussed during the proceedings of this Convention, must force us to pause and wonder at their solution. Can there be any problems concerning the child in school that do not affect the home? Is it possible to attempt a solution of the problems that confront the school and the child in the school without consideration for the parents? It is precisely in the affirmative answer to this last question that we believe the whole system of public education has gone wrong.

It has become the policy, during the past several decades, of the public system of education to ignore the parent and the part the home plays in the education of the child. This very educational policy has caused the parents to adopt much the same attitude of mind and to permit the school system slowly, but nevertheless surely, to take over, one by one, practically all the rights and privileges along with the obligations of the home to such an extent that the child now looks to the school for its intellectual training, its recreation, its moral training (more modernly labeled character training), and its health. Practically every phase of child life has been invaded by the school, and the parents too often welcome this invasion because it relieves them of responsibility and gives them surcease from their many labors and more time for bridge, vacuous club meetings, and personal entertainment.

Could anything be more foreign to the whole Catholic system of education? Is it not true that, in the Catholic system of education of the child, the parent is the prime, the first educator? Has the parent not this right by Divine

Authority? Is it not true that, in the Catholic system of education, the school is the auxiliary of the home and not vice versa? Then it is time Catholic parents were brought back to fundamentals in their point of view regarding the school and its education of their children. It is time an antidote were administered against the popular conception of the school and its limitless boundaries. Precisely here is where the Home-School or Parent-Teacher Association fits in. Such an association today, when properly managed and directed, can play a wholesome and constructive part in the scheme of Catholic Education in its program of returning to parents, through an organized plan, that which is theirs by right and obligation. It can teach parents how to do the things that God never intended any one else to do for them.

Parent-Teacher meetings are gatherings of people who come together to seek higher knowledge of family life and deeper understanding of human relations. Surely, no program could be of greater moment to such a group than one devoted to Parent-Education.

There is every reason why Catholics should be deeply concerned in the Parent-Education movement, and its inclusion as a major feature of every program cannot be too strongly stressed. Our Holy Father, in his Encyclical on "Christian Education" calls attention of parents to "the fundamental duty and obligation of educating their children," and appeals to pastors to "warn Christian parents of their grave obligations." And this, he says "should be done not in a merely theoretical and general way, but with practical and specific application to the various responsibilities of parents touching the religious, moral, and civil training of their children, and with indication of the methods best adapted to make their training effective."

Parenthood is one of the greatest gifts of God. It is a noble profession. It brings with it cares, responsibilities, and wonderful joys. Thoughtful parents know that their children look to them for guidance and understanding and

want to be prepared to help them. They turn to educators, scientists, religious workers, and child psychologists for assistance. The Parent-Education program responds to their need by disseminating information regarding the discoveries and opinions of specialists and research workers, the mental, physical, and character development of children, the effect of literature, economics, politics, and international relations upon family life and other relevant subjects that bear vitally on the well-being of the child.

Next to the sacred priesthood, there can be no higher nor holier office than that of Christian teacher. It is the teacher's privilege to guide the child to the knowledge and appreciation of all that is best in life, and to help fit him for useful citizenship. As the teacher stands in the place of the parents and shares their responsibility for the child's welfare, so also does he share their need for an education for parenthood. It is the duty of the Catholic Parent-Teacher Association to provide such training.

The Parent-Education program may be held as a part of the regular monthly meeting, or whenever it is convenient for the members. It is of prime importance that the program be interesting. Interest is recognized as an essential of modern education.

There are two extensively used methods of conducting study groups. A very effective type of procedure is the Lecture-Question method in which the leader engages the attention of the group by presenting well-prepared subject-matter, and the members feel free to voice questions and opinions.

The Discussion method is equally effective and particularly successful in groups composed of parents from widely separated walks of life and highly dissimilar social and cultural backgrounds. "Discussion in any such group" writes Alfred Dwight Sheffield "is really a little venture in cooperative education. It brings together people who are out of touch perhaps, with books, but who can pool their thinking as occasions arise to study their own life situa-

tions. Organized discussion, in fact, is a new method of winnowing wisdom out of experience. One does not learn from experience simply by having experiences. Experiences when left to make their own impressions are quite as apt to miseducate a person as to educate him. They may leave him conventional, or biased, or morbid. To learn from experience, one must see it from different points of view, because it always shows a situation in which various interests are at stake. Interests that appear different to different people. Here the study group gets in its work."

In study groups, parents hear the experiences of other parents whose problems and anxieties are similar to theirs, and they discuss these matters together to their mutual benefit. They learn to meet their situations with courage and assurance and to handle them constructively. They become better equipped to teach and guide their children, to care for their physical and spiritual growth, to prepare them to meet life's challenge; in short, to aid in the development of nobler human beings.

Another important part of the Parent-Teacher program is Child-Health. During the past years, much has been accomplished in this field to aid parents and it is now possible to arrange carefully planned health programs, carried out under the supervision of doctors and nurses with the assistance of members of the Parent-Teacher unit, with the result that this program can be eliminated from the program of the school.

The extent and sort of medical care provided naturally differs in different localities. The aim, however, is always the same: "To maintain the highest possible level of health among the school children with the facilities available." To this end, health and dental examinations, clinics and safety crusades are conducted and health education is carried on through the year by means of posters, lectures, and moving pictures.

The Summer Round-Up is especially within the province of the Parent-Teacher Association. It is a campaign for

the protection of children of preschool age. It works on the theory that an ounce of prevention is worth a pound of cure. It endeavors to prevent dangerous communicable diseases through immunization, to protect the health of teeth, tonsils, and other parts by the early removal of infection; to guard against serious results from eye and ear defects through corrective measures, and to prevent malnutrition through diet and undesirable mental traits through proper training. And, most constructive of all, it offers counsel and instruction to mothers of children of the preschool group.

Doctor William DeKleine, in a recent article, pays this tribute to the work of the Parent-Teacher Association. He writes: "The advance made in recent years in the conservation of child life may be attributed, at least, in part, to the efforts of Parent-Teacher Associations."

Entertainment features for monthly meetings may be widely varied. Practically any form of entertainment is suitable that meets the needs of the individual unit and keeps within the Parent-Teacher field.

There are "Dad's Nights" which have proven so effective in arousing the enthusiasm of fathers by making them realize that they are a valuable part of the organization and share its aims and obligations.

There are "Safety Campaigns" and "Juvenile Protective Measures" to be discussed; demonstrations of classroom work by the children and poster contests to be promoted and "Library Teas" to create interest in the school library and to afford the members an opportunity once again to browse among the favorite books of their childhood.

It is an excellent idea to use our own talents on programs occasionally, instead of bringing in outside speakers. Member participation adds zest to a meeting and impetus to the progress of a unit.

A successful program can be carried out along these lines. Suppose, for instance, the subject selected for discussion is "Teaching Your Child Respect for Others." It

might be divided into the following topics: Teaching Your Child Respect for himself, for property (public, private, and rented), for safety, for government and those in authority, for religion, and for individuality. Members of the parish could be asked to talk on these topics for about three minutes.

A mother would be the ideal person to speak on teaching a child self-respect, the school janitor would probably feel that he had a real message to give to parents in regard to public property, a neighborhood merchant could talk about private and rented property and bring in the law concerning trespassing; a boy scout could speak on safety, a teacher on government and those in authority, the pastor on religion, and a father on individuality. Don't you think that would be an entertaining and diversified program?

A member of a Michigan unit offers this novel suggestion full of human interest. "What would you think," she says, "of a grandmother's night, with no one but grandmothers taking part? They really have a wealth of experience, and if you think they don't like to tell it, just try them. They get a bit nervous if they haven't performed much of late, but when the first program number shows a dear old lady sitting and rocking in an old-fashioned chair, it gives all of them confidence. And would you believe it, our most serious problem was to find a grandmother who looked old enough. So many of them look as young as their daughters."

The program is the voice of the Parent-Teacher Association. It reaches all of the members and through them is instrumental in achieving the aims of the organization. Physical and mental welfare of children is safeguarded through intelligent care; parents and teachers are brought to a more sympathetic understanding through closer association and exchange of ideas, and parents through the help of Parent-Education are better fitted to mould the minds and characters of their children.

Nicholas Murray Butler says: "That democracy alone

will be triumphant which has both intelligence and character. To develop them among the whole people is the task of education in a democracy."

The pioneers of the Parent-Teacher Association were parents who wanted to become better parents and teachers who wanted to teach in the best possible way. From their hopes and plans and aspirations has grown this truly great organization. These parents and teachers, united by a love of children, dedicated their thoughts and efforts to the cause of childhood. They lighted the torch that has kindled in the hearts of men and women the desire to study the science of parenthood and school education that by a greater knowledge of their own tasks they may help to make the world a better place for children. Their ideal was the service of childhood. They dreamed of aiding the child through Parent-Education, child welfare, and legislation to a healthier, happier, and more abundant life.

Today, we, the present members of Parent-Teacher Associations, are following their ideal; we are carrying the torch that they lighted; we are striving to make their dreams a reality.

CATHOLIC BLIND-EDUCATION SECTION

PROCEEDINGS

FIRST SESSION

WEDNESDAY, March 31, 1937, 2:00 P. M.

The meeting was called to order and opened with a prayer by the Acting Chairman, Sister M. Richarda, O.P. Representatives from schools for the blind were present.

They were: Sister M. Richarda, O.P., Acting Chairman, and Sister M. Alma, O.P., from the Catholic Institute for the Blind, Williamsbridge, New York, N. Y.; Sister M. de LaSalle, C.S.J., Sister Louis, C.S.J., Sister Eymard, C.S.J., Sister M. Carmelita, C.S.J., from St. Mary's Institute for the Blind, Lansdale, Pa.; Sister M. Bartholomew, C.S.J., and Sister M. Gregory, C.S.J., of St. Joseph's School for the Blind, Jersey City, N. J.

The minutes of last year's meetings were approved and accepted as read. An interesting paper on the subject, "Modern Methods of Instruction in Music," was read by Sister M. Carmelita, C.S.J., of St. Mary's Institute for the Blind, Lansdale, Pa. After a discussion of the foregoing, many kindred subjects on this subject were brought about, such as: The Influence of the Radio on Musical Education. Has it increased or decreased interest in music? The formation of Music Clubs to stimulate interest in Musical Broadcasts which help to give our pupils a deeper appreciation of choice music, such as: "Operatic Programs," broadcasted on Saturday afternoons, during the opera season. The American School of the Air, which broadcasts programs for the little folks under the direction of Miss Dorothy Gordon, and Musical Appreciation Hour given by Walter Damrosch.

The meeting then adjourned.

SECOND SESSION

WEDNESDAY, March 31, 1937, 7:00 P. M.

The session opened with a prayer. After a few preliminary remarks by the Chairman, a paper entitled, "Vocational Education," was read by Sister M. Bartholomew, C.S.J., of St. Joseph's School for the Blind, Jersey City, N. J. After a discussion on some of the points contained in this paper, attention was called to a type of vocational training adopted in the Catholic School for the Blind which has proved very successful. It was the introduction of carpentry work, which would seem to be an impossibility for the sightless but which has proven to be most interesting and praiseworthy among their pupils. The different devices for measuring, sawing wood accurately, etc. in use in the shop were made known to those present.

Leather Craft and Crepe-Paper Work was also discussed as a different type of vocational training. A few other points were touched upon and the meeting adjourned at 8:30 P. M.

THIRD SESSION

THURSDAY, April 1, 1937, 10:00 A. M.

The meeting opened with a prayer and roll call. The first business was the reading of a paper by Sister M. Alma, O.P., of the Catholic Institute for the Blind, Williamsbridge, New York, N. Y., on "Braille Reading, the Golden Key That Unlocks a New World to Blind Children." In general, all agreed that the paper was excellent. This being a subject that has been discussed many times, we all hope that Sister Alma's paper will inspire some one to print in the near future a simple magazine with Religious Stories suitable for our little ones.

Opinions regarding the religious training of our children in regard to attendance at daily Mass, general prayers, morning and night were discussed. Traveling on train or

bus by sightless persons with a sighted person as a guide, at reduced rates, was explained by Sister M. Alma.

The meeting adjourned with a prayer and the firm hope that our Chairman, Rev. Joseph M. Stadelman, S. J., would be blessed with renewed health to enable him to continue his good work among the sightless.

SISTER M. RICHARDA, O.P.,
Secretary.

PAPERS

MODERN METHODS OF INSTRUCTION IN MUSIC

SISTER M. CARMELITA, C.S.J., ST. MARY'S INSTITUTE FOR
THE BLIND, LANSDALE, PA.

The teaching of Music, in our particular curriculum, may well be considered as an undertaking almost as sacred and certainly second to none in importance, save that of Religion.

Lack of vision debars our pupils from participation and training in many of the pleasant and natural activities of childhood; hence, every opportunity or exercise that stimulates them to higher ideals, that opens for them possible avenues for profitable occupations later, or that equalizes their rights in the ranks of their seeing companions by a common kinship, should be provided and fostered in their regard.

Hand in hand with their manual and literary education, the musical development of these pupils has been noted, and the leaders in the field have exerted noble efforts to discover more effective measures and more scientific methods for the attainment of the best in musical values. Remarkable progress has already been made here, and we hail the day when our sightless pupils through their sensitivity of hearing, will lead their more fortunate brothers into the yet undiscovered treasure of Music Land.

The possibilities of the teacher of Music are truly manifold and once she has established in her pupils' hearts even an elementary appreciation of its beauties, she need worry little about the methods she is obliged to employ. To her, the right method is the one which is productive of an abiding interest and voluntary activity. Like all teachers, she will utilize the pedagogical principle, "Capture the child's interest and work becomes his play." To make music attractive from the very beginning, by presenting it in the

simplest possible words, in terms acceptable to the juvenile mind, and as a very beautiful and enjoyable life experience, should be her main objective. Her motive is a far deeper and more significant one than merely making players; it is nothing less, in fact, than a continuous educating of pupils to ground them in the habitual processes of thinking as a means of arriving at what they would know; a trying to develop in them a response to the depth and truth of music in the hope that it will react beneficially upon their characters. She should also remember the relationship of her art with the general scheme and object of education itself and insist that this relationship be maintained.

The entire world of educators seems to be engaged in a process of thinking. They claim that very little can be told a pupil during the lesson period; they advocate as a more profitable practice guiding him into the paths where he will be able to learn for himself, while the teacher watches over the entire process. The talented pupils thrive and progress under this system; the less gifted are not so successful and many fall by the way. The zealous teacher will be obliged to adjust her method to the level of their ability and by patient perseverance will eventually raise this class musically. Her approach and procedure will, of necessity, be quite different from that employed with the former group, but the results will be proportionate to the efforts expended by both teacher and pupil.

The technique required for beginners should be varied. First comes the important principle of curved fingers with the proper lift from the finger joints nearest the wrist, then the proper relaxation of the arm and wrist.

The following device proved quite successful in surmounting the child's first bugaboo, that of learning to use his hands and fingers correctly on the keyboard: Have the child hold a medium-sized ball in his hand, with the fingers curved about it, and well spread apart. Then show him how to steal the ball with the other hand without spoiling the arch of the first one. Have the child place the thumb

of his hand on middle *C*, keeping the hand cupped, the wrist low, and the fingers above the keys. Tell the pupil to play always on the side of the thumb but on the tips of the fingers, so that the joints will grow strong and the fingers independent.

The next step is teaching the two and three black-key groups. The younger generation of today is decidedly air-minded and anything having to do with aeroplanes has a special appeal for them. The writer has found in teaching the groups of two's and three's that to fly over the groups of three's and land on the next group of two's, and so on up the keyboard is very effective. The child soon discovers that there are seven groups of two's and seven groups of three's; incidentally, it can be mentioned that there are seven octaves on the piano. When the groups have been mastered, the child is ready to learn the names of the white keys surrounding the groups.

Pure technical work is a necessity from the beginning. In connection with any "method," a student should constantly practice short finger exercises, scales, arpeggios, and etudes designed to give him keyboard facility and control.

Our duty, as teachers of these deprived of sight, is to make these requirements as pleasing as possible so that the children may not become discouraged, but may look forward to the lesson period with special interest and pleasure.

Exercises for five fingers from Hanon and other valuable studies can be correlated with the scales. The foregoing is an excellent device to familiarize the child with the material of which the scale is comprised.

Scale playing is one of the most vital and important branches in piano technic. It is indispensable to the acquirement of agility and is, in reality, the key that opens the door to all masterful musicianship.

Teaching the major scale as two tetrachords joined together by a whole step, to beginners, has proved very suc-

cessful. Once the child has grasped the distinction between a whole step and a half step, he will readily form the fundamental tetrachord of two whole steps and one half step. After many of these have been built up separately, it is easy to suggest that two of them be joined by the connecting link of a whole step. This method has been found to give the child a very intimate knowledge of scale structure, and a friendly attitude toward the accidentals which he now realizes are necessary to preserve the correct form of the tetrachord. Children feel pleasure and a commendable pride in doing this work without the aid of the teacher. For the older pupils, scale playing can be made as fascinating as any piece and sometimes even more so; for there is a variety of time patterns in which scales may be practiced, and application of these goes a long way towards preventing monotony. Various kinds of touches and how to apply them in their technical practice should be interwoven with the general procedure. Scales should be played in all degrees from pp to ff sometimes working from a crescendo to diminuendo or vice versa. However, accent and rhythm may be stressed at the same time. The importance of placing the thumb on the right key, not only once but every time, cannot be too strongly emphasized in the early lessons. Another helpful device is to have the child place the fingers over the keys in readiness; this insures clarity of tone. Insistence upon a practice of this exercise from the beginning will insure definite results.

A very important responsibility of the music teacher of sightless pupils is that of selecting the right composition for them. However, four things must be taken into consideration: the age of the child, his stage of advancement, his intelligence, and character. Each pupil is a problem to be solved on the basis of these four points:

- (1) Is the student really interested in this type of composition?

- (2) Is it within the range of the pupil's ability from the standpoint of technic?

(3) Is it within range of his ability from the standpoint of interpretation? Is his mind sufficiently developed to get the utmost from the selection?

(4) Is the composition sufficiently difficult for the pupil? Will it keep him stretching forward and upward to greater achievement?

As a rule, a pupil is more interested in a piece or study which he himself has chosen. The teacher may play several numbers, each one of which is suited to the need and ability of the child, allowing him to name the one he likes best. This privilege of choice gives the child a friendly feeling toward a number which he might otherwise have found irksome.

In conducting class work with the children, the first lesson period should be given over to tonal and rhythmic drills.

Inasmuch as music is a language of tone, it follows that the first approach to it is through the ear. Consequently, the piano student should first be taught to listen and through this experience be led to develop appreciation of the melodic and rhythmic content of his music. With sightless children, a great deal of ear training is especially important and necessary.

Rhythm is the balancing of musical notes according to regular beats and here the sightless students have unusual capacity. Different patterns may be taught them in various meters thus: One child may go to the piano and play a four-measure phrase, while others tell the kind of patterns. Or again, songs, folk music and dances which are familiar to the children may be accompanied by swinging of arms, clapping or tapping out the meter. These simple, expressive exercises prove a splendid means of leading the children to an intimate appreciation and fine understanding of the higher and better things in music. The toy orchestra instruments are invaluable for the younger children.

The last half of every lesson period should be given to keyboard harmony and musical braille notation. The study

of keyboard harmony is a great aid to memorizing. It develops keyboard control and, therefore, is an aid to technic. As soon as harmonic intervals are introduced, they should be presented from the harmonic approach that the later triads may be more readily grasped. Keyboard harmony reduces music to a harmonic design and enables the student to include many otherwise isolated tones into one thought, thus simplifying memory work.

The Braille music notation can be made very attractive if presented in an interesting manner. Children love action and with a few games or a contest in view, mere facts lose their dark-brown taste. The following game, originated by a teacher in the Iowa School for the Blind, may prove a delightful and favorite means of mastering this required subject. It is called by the unique name of "Style." The leaders may be appointed or voluntary, and should be changed constantly to insure the attention of the entire class. The teacher names the notes or characters she wishes to have written upon the floor. "The Style" comes forward, calling forth other members of his class, and saying: "You are dot one," etc. until he has the dots in formation before the class. The "Style" may analyze his work for the class or he may choose a proof-reader. If correction is needed, the teacher can choose from a number of would-be menders. Variations within the game are useful and there is no end of possibilities for the inventive teacher in devising similar games or in related activities of a recreational nature.

Many are the opinions as to the practical value of Music in the lives of those deprived of sight; certain it is that it holds for them great promise, both as to their vocation and avocational future. In their moments of trial when only God can understand their loneliness, may they not employ their knowledge of Music to lessen a little the darkness of their lives? May they not find as did the great master

musician, Cardinal Newman in his companionship with Music, the expression and outpouring of eternal harmonies, messages from our heavenly home, echoes which centre in Him Who is the source of all beauty, order, and the perfection of method?

VOCATIONAL EDUCATION

SISTER M. BARTHOLOMEW, C.S.J., ST. JOSEPH'S SCHOOL
FOR THE BLIND, JERSEY CITY, N. J.

Foreword:

Any criticism made in the discussion of this topic is intended solely to arouse interest in the question before us, a problem which involves the following considerations:

(1) Are most of the graduates from our schools for the blind self-supporting?

(2) If not, is our system of vocational instruction responsible for that fact?

Vocational Education is generally defined as the development and training of those faculties that are used in the exercise of one's calling. It is naturally related to Vocational Guidance which, in turn, is defined by Frank Parson as the aiding of young people to choose an occupation, prepare themselves for it, find an opening in it, and build up a career of efficiency and success therein.

Does our program of studies in this special field measure up to these characteristics? The consideration of the first question raised above will determine our answer. True, we may point with pride to former pupil X who is a great insurance salesman or to student Y famed as a noted musician; but where are all their companion graduates, those who finished within the last ten years? We are sadly forced to admit that many of them are living in industrial institutions subsidized by either public or private charity; still others are obliged to return to their own homes to live mostly upon the generosity of their families. In the former case, they have the advantages of at least a gainful occupation from the manufacture of brooms, brushes, mattresses, and the like, but still they do not earn a sufficient income to procure for themselves all the necessities of life. Besides, the products made by these sightless men and women do not yield to the home which gives them protec-

tion and shelter the support requisite for its independent existence.

We can readily understand, in this age of machinery, why these conditions exist. There are few buyers or consumers willing to pay the price that must be charged for an article made by the hands of the blind when they may procure a similar one, machine-made for half the cost. The speed and economy of modern machinery have long ago impressed their stamp upon the vocational opportunities of the blind. Movements have frequently been proposed to adjust the old standard of occupations to modern needs, or to restrict the manufacture of particular products of the manual type to those deprived of sight as is done in some of the oriental nations. If through united effort and cooperation a monopoly of such laws could be secured, many of our occupational problems would be solved.

In this connection, the testimony of a prominent sightless New York lawyer is significant. He claims that the normal blind are much less hampered and their chances of successful competition more secure in pursuits that involve mental ability and achievement than in activities dependent upon manual skills.

Hundreds of other sightless men and women might here add much valuable information gained from practical knowledge of "things as they are" and their observations should be a guide to those educating the blind of school age. But years of experience in the field serve only to assure the teacher that gainful occupation for these pupils after graduation is and always will be a problem of no small consequence.

There is room, indeed, for improvement in our vocational plan, but there seems to be an equivalent and universal need of inspiration or education of the seeing masses who hold the right to employ others in remunerative professions or crafts. We have all known the well-meaning philanthropist who willingly donates and contributes to the education and

glorification of the student who has no sight, but who will make no concessions in a matter which is of infinitely greater import to that boy as a graduate; namely, employment. Regardless of his superior talents, scholarship, or attainment, the absence of vision debars him from his just right to economic independence.

While we must confess that many of our graduates are not actually self-supporting, we may, at the same time, take objection to the general attitude of the seeing brother who refuses to give them an opportunity to prove themselves capable of at least partial independence. Certainly we cannot afford to relax and abandon the effort, but rather accept these inevitable truths as a challenge to greater and more earnest endeavors to raise our educational standards and equip these pupils still more thoroughly in the hope that the cost, the time, and the professional service expended thus will eventually bring compensation, not in the form of charity, but in the reward of natural, normal occupation.

Refusing to lay all the blame for the foregoing inadequacies upon our system of instruction, we shall proceed in our analysis to discover wherein we are at fault and what specific measures may be taken to improve our present status. Academically, our work compares favorably with that offered in schools for seeing; in the musical and literary departments our pupils attain heights that are well-nigh incredible; they conform to the diocesan courses of study and consequently become conscious of an equality that should insure them a place in the vocational world side by side with their seeing companions. The difficulty seems to begin with the search for appointment or employment; the transfer of marked efficiency within the school (specialized and equipped as it is with the facilities that make teaching a reality) is not a practical one for the individual pupil. Physical, mental, and intellectual adjustment on his part is the only means possible to overcome

this drawback, and instruction for this emergency should be provided him by the school.

In the institutions where an official standardized program for vocational interests is thoroughly organized, everything should be well defined. At any rate, in every school, once the pupil has reached a chronological or mental age manifesting certain decided aptitudes, tastes, and dispositions, it is the responsibility of the guidance program:

(1) To acquaint him of the occupations open to and suitable for those deprived of sight.

(2) To inform him of the preparation requisite for entrance into these fields.

(3) To make provision for the actual training that will test his fitness in one or other of these, and aid him in making a scientific choice of that for which he is by nature, ability, and preference best adapted.

(4) To conduct a placement bureau or plan of contact with possible centers of employment.

In the small school, it is obviously impossible to carry out a program as complete as the above ideal presupposes; still, we must keep before our minds the future goal of the pupil in our present care, and through vicarious, simple means develop in him a type of character that will react to his vocational security later.

The history and development of all education is accompanied by psychological and scientific research. The leaders in the special work of instructing the handicapped have adopted this same medium, and, for the enlightenment of those engaged in active teaching, they have evolved a veritable treasury of significant facts based upon years of experience. They recommend the following professions and trades as definitely profitable and possible to the sightless.

- (1) Teaching.
- (2) Law Practice.
- (3) Massage.
- (4) Commercial Occupations.
- (5) Business pursuits.

Certain objectives must be set up for each of these vocations. In the case of teaching, it is safe to make the general statement that a blind person who expects to teach must choose subjects that do not require the use of experiments and which can be taught with a minimum use of objective materials. Among such subjects are religion, philosophy, history, classical and modern languages, voice culture, music, and perhaps some branches of mathematics. Geography may be attempted (if individual intends teaching in a school for the seeing).

Experience compels the writer to pause here for a consideration of the problem of discipline, the most nerve-wrecking factor of classroom life for even the seeing instructor. To the teacher with defective sight or no vision at all, the difficulty of order among primary or even grammar-grade pupils is self-evident. Unless he can employ a capable assistant to assume supervision while he does the actual teaching, he will scarcely make a success of the undertaking with either a seeing or sightless class.

However, there seems no reason why he may not fill the role of instructor with groups where disciplinary questions are very rare, say the students in senior high school, in college or university, in evening schools or postgraduate work, in any circumstances where he is dealing with mature minds, or where his teaching is of the lecture type. If he is an apt pedagogue, and a wise psychologist, he will readily gain the respect of his students.

The story of the teacher whose hearing was such that he needed special ear-phones, may bear out that fact. This professor left his ear-phones on his desk at the university where he was teaching. One of the students tampered with them and put them out of order. When his companions discovered what he had done, they ostracized him completely from the rest of the student-body. The lash of public opinion will go a long way in restricting the student who might be given to taking advantage because of the professor's physical shortcomings.

It goes without saying that a teacher with insufficient sight needs assistance and those of us who have had contact with him appreciate the amount of secretarial work that must be handled if he is to enjoy the privileges of the profession. Textbooks, material pertaining to methods, requirements of courses of study, supplementary material for his own background are rarely written in Braille. Consequently, he must depend upon some member of the faculty or upon his secretary (if he is fortunate enough to have one) to read all this matter to him. He and his colleagues deserve an infinite reward for their mutual patience, tolerance, and perseverance.

Private teaching or home teaching has likewise given to the sightless graduate an opening wherein he has rendered efficient service to his fellow men. It happens frequently that men and women beyond school age lose sight either through disease or accident and here the instructor who is equipped to teach both the manual and the reading arts may and is doing a noble work in visiting these folks in their own homes and instructing them by word and example how to surmount their handicap. The teacher if totally blind must, of course, be given the service of a seeing guide.

Music instruction and organ playing have always been to the blind an avenue through which they have proved themselves capable and superior.

Blind lawyers have distinguished themselves, both in this country and abroad. Here again, however, the services of a seeing assistant are indispensable. Law is not a conservative science, and the apt lawyer must not only be informed of the existing ordinances, state and federal statutes and court decisions, but must even anticipate the interpretation which the courts are likely to put upon a new edict; he must consult records of congressional committee hearings and of debates. He must be prepared to defend his client, but not at the expense of former pre-

cedents. He may not depend upon a secretary for the analysis and choice of material unless that person be also a student or graduate of the law school.

Modern science has given a new impetus to the value of massage and the blind masseur is becoming quite popular. His training and practice offer no great difficulty provided he has good health, physical strength, agreeable personality, and the natural gift for handling patients. Massage and osteopathy are highly recommended in the treatment of infantile paralysis, sprains, muscular troubles, and certain types of nervous disorders. There should be a wide field of practice for the blind professional masseur in this generation, when nerves are responsible for most of the deficiencies in health. The necessary equipment and office space will involve investment of finances, but with the cooperation of local doctors and the patronage of those who can afford the luxury of a private masseur, this investment will soon pay for itself.

In the commercial circles, the boy without vision finds that the acquirement of a facility and knowledge in these subjects does not necessarily guarantee a similar case in applying this skill outside of the classroom. Stenography, typing and dictaphone operating therein may appear promising as a means of earning a livelihood, but their worth vanishes to a great extent when put into operation. If the typist without good sight makes a typographical error, he is unable to correct it by himself. He cannot copy letters from seeing print, but he can transcribe them in Braille shorthand; yet, even in this regard he compares unfavorably with the seeing expert whose shorthand methods far surpass in speed those of the blind. The use of the dictaphone is the only claim left. Its cost and maintenance again bring about a question of economy. Evidently the commercial positions for our handicapped graduates must, of necessity, be created for them and must be of a simple nature. There are, of course, exceptions to this condition and it is gratifying to read communications from the

libraries, Red Cross organizations, social-service centers, and the like and discover that they were prepared and written by a sightless typist.

Business adventures are undergoing a process of experimentation and exploration to evaluate what they hold forth for the blind. The place of the insurance agent, magazine salesman, news-stand owner, advertising manager, hotel proprietor, rooming-house landlord, candy-store, coal, cigar, or office-supply dealer—are all being exploited by the rehabilitation movement for the occupational welfare of the blind.

The future looks bright and hopeful; many of our blind graduates are pursuing college courses, where they are acquiring a culture that will stimulate them to an appreciation of the higher life of mind and spirit. Whether they succeed in the vocations to which they are aspiring or not, they must, by virtue of their learning, be better fitted to enroll as citizens of their state and become as guidance counsellors to their sightless companions in their journey to their heavenly home.

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BRAILLE READING, THE GOLDEN KEY THAT UNLOCKS A NEW WORLD TO BLIND CHILDREN

SISTER M. ALMA, O.P., CATHOLIC INSTITUTE FOR THE
BLIND, WILLIAMSBRIDGE, NEW YORK, N. Y.

Let us begin considering for a moment what this world of ours would be if the wonderful invention of printing had not been discovered and perfected. Think of the multitude of books, periodicals, magazines, and newspapers now within the reach of the public, and how these affect our life, our education, our very character. It is sadly true that nowadays there is much harmful reading in circulation, and yet how often have we been helped and uplifted by some pure and noble thought immortalized on the printed page; how often has the sombre pathway before us suddenly blossomed into a picture of joy and beauty through some half remembered bit of poetry which we read perhaps in our childhood and unconsciously carried with us through the years. Every one agrees that a thorough education must be accompanied by a love of reading, and yet few of us realize how truly the thoughts and images we find in our books weave themselves into the very fibres of our being. To most people is given the priceless gift of appreciating the beauties of nature, but do not the trees and stars mean more to us since we have read what Joyce Kilmer thought about them? Does not the murmuring, tuneful little brook, which we may find in the country, seem more understandable because of Tennyson's brook "flowing on forever?" And who could help but recall those lines of Wordsworth's, which we learned as children, if we were to see a host of golden daffodils dancing in the breeze? What we read, then, has evidently become a part of us, in a great measure shaping our thoughts and our lives, and the pictures once so indelibly engraved on our minds, though they seem to be forgotten, can never be wholly erased.

Thus far we have considered reading in a very general way; but let us now turn to the subject of reading for our sightless children. In order that we may fully comprehend the importance of stimulating and fostering the love of reading in these children, let us go back to the beginning and find out just what their start in life is compared with that of their more fortunate sighted companions. During the first year of his life, the little infant with perfect vision is learning many things, even while lying in his crib. One of the first things he learns is his mother's face. He sees her looking at him with tenderness and pride and her smile makes him stretch out his little hands that he may be taken into her loving arms. Sometimes we may suddenly hear the baby laugh and when we turn to see what is amusing him we find that he is looking at the sunlight on the opposite wall or where it is making golden patch-work on the floor. If he is out-of-doors, he gazes wonderingly up at the blue sky and the sailing clouds or clamors with delight to obtain the pretty flower that is growing just out of his reach. But what if the child has been deprived of his sight at this early age? Then his first impressions are received differently, and in a more limited measure. He does not know his mother's face, and his acquaintance with her and all others about him must be made only through the medium of voice and touch. Though the sun's warmth may give him pleasure he cannot appreciate its matchless gold. He does not wonder at the unsolved mystery of sky and clouds and he does not notice the bright flowers until they are placed within his tiny fingers; thus, at the very beginning the start is unequal and the little child deprived of sight, though he may be normal in every other way, must gather his first impressions and acquaintance with his surroundings by the means of touch and hearing, and cannot help but miss much that is learned by the bright, roving eyes of the sighted baby.

These limitations of the blind child do not decrease with his growth. If we should be called upon to entertain for

a while a little three-year-old seeing child what would be more natural than to get out his picture-books and read to him the time-worn nursery jingles? How the little one would laugh with glee at the gay pictures, but to the child who cannot see them, Little Bo-Peep, Boy Blue, and all the others, are merely familiar names repeated in oftentimes meaningless rhymes, unless some one has the necessary time and talent to put them into stories and word-pictures such as the child-mind can understand.

And so it goes on all through the years of childhood. The little sighted child soon learns to discriminate and combine colors, but as Helen Keller once said when asked if she could *feel* colors: "the only color a blind person can feel is blue." To a child who cannot see them the only difference in colors is in the different sounding of the words; and yet the careful selection and combination of colors is a part of his education which should not be neglected, and which if well learned will help him all the years of his later life. Long before he is able to read "Black Beauty," the sighted boy or girl from daily observations is more or less familiar with the ways of horses and other animals, but usually the blind child, unless he lives in the country, must wait until he can read that most realistic of animal stories before he can have any true conception of the habits, the needs, and the hardships which make up the lives of our dumb friends.

Thus we might go on endlessly enumerating and contrasting the ways in which the blind child and his sighted companion make their acquaintance with the world. But we have gone far enough to show that the sense of sight teaches the little seeing child many, many things which touch and hearing cannot reveal to the little one deprived of one of God's most precious and most wonderful gifts to man. But some one may ask: is there no way in which this great deficiency may be made up to the blind child who is so hampered even from the very first years of his life? Yes, there is one way of meeting the difficulty and

of partially overcoming it, and that is by teaching the child to *love to read*.

To teach a blind child to love to read is not as easy as it may seem. Think of the readers and primers of the sighted child, so filled with interesting pictures that he longs eagerly for the time when he can read their accompanying stories. To the blind child is given a very different kind of book. There cannot be any pictures and it is full of nothing but prickling Braille characters which confuse him and do not remind him of any of the things familiar in his everyday life. It is little wonder that he is not much interested since he has no incentive to learn to read as the seeing child has. I know a little blind girl four years old. Last Christmas she was given a doll dressed as Red Riding Hood. When she took it from her stocking she did not seem to appreciate it nearly as much as the little wooden horse which she could pull about with a string. However, when it was afterwards explained to her that the doll was dressed in a red cape and hood just like the real Red Riding Hood in the story, the child was filled with delight. After all, the wicked old wolf didn't really eat up Red Riding Hood, and from that time on she and the character doll were inseparable companions. This incident makes me think that it might be a help to have many such doll and animal characters in our schoolrooms, each bearing a metal tag inscribed with his name in Braille letters so that the little tots could become interested and want to learn to read stories about their favorites.

The reason that blind children often do not seem to care for reading is because we have not yet learned to start them in the right way. Get them interested in the beginning and they will be as anxious to learn to read as their little sighted friends. Our libraries and various printing associations have done much good work in putting into the hands of our blind children the books they need, but oh, the years that must pass before the longings of these starving little souls can be truly satisfied. In printing books

for blind children, it sometimes seems as if we forget what little people they really are, but since they are handicapped at the very beginning of life by the absence of so important a faculty as sight we ought to remember that for this very reason it takes them just a little longer to grow up. In order to stimulate and foster the love of reading among our sightless children, our great present need is the printing of a quantity of interesting readers and stories for very little children. And not only should we try to give them more attractive readers and story-books but also an effort should be made to provide them with text-books that they can understand and appreciate. Religion, too, for the children must not be overlooked. We have a fine collection of religious books printed for older people, but what have we to offer our little blind boys and girls growing up in our schools? One of our great needs is a Catholic magazine for children full of simple little talks, stories, and poetry. Such a Braille magazine would accomplish two purposes: It would be the means of getting the children more interested in reading and it would awaken in their young hearts a deeper love of sacred things which without such reading as a stimulus they can hardly hope to know, and which is almost impossible to acquire later on in life.

In the first paragraph of this paper, we spoke of what an important part reading takes in the lives of every one, and later on we mentioned some of the common things the blind child cannot know because he cannot see them. Reading, then, must be the blind child's most helpful teacher. If when the sighted person looks upon the trees, the stars, the brooks, and the flowers he involuntarily recalls the beautiful thoughts he has read about them, what must these thoughts mean to the person without sight who cannot thus enjoy the beauties of nature? They form his whole mental conception of beauty. He cannot touch the stars, and though he can handle the bark of a tree, examine the daffodil, or dip his fingers in the cool flowing brook, he can only

become acquainted with the things in this way a small part at a time, and can never really grasp the entire beauty as it is so faithfully and wonderfully revealed by the eye. Let us then try to furnish such suitable reading for our blind children that, from the time they first begin to read, the blank spaces left in their minds through lack of vision may be filled with beautiful mental pictures. Let us study these unfortunate little ones so closely that we may learn their special needs and give them the reading that will appeal to them and lift up their childish hearts. Who knows, but in his mental pictures gathered from what he reads, the little blind child may form in his mind a clearer vision of heaven than those who have gazed all their lives on the wondrous beauties of earth?

SEMINARY DEPARTMENT

PROCEEDINGS

FIRST SESSION

WEDNESDAY, March 31, 1937, 2:30 P. M.

The Seminary Department met in the South Room of the Brown Hotel and was called to order by the Reverend Francis J. Connell, C.S.S.R., who offered the opening prayer. The President spoke briefly to the members present, emphasizing the need of unity of purpose in seminary training and the helps to be expected from the exchange of ideas in the customary informality that characterizes the Seminary-Department meetings. He gave also a special word of welcome to the many new and relatively young priests who were attending the convention for the first time.

On motion, the minutes of the 1936 Seminary-Department meeting were accepted as printed in the Bulletin of November, 1936.

The Reverend President appointed the customary committees as follows:

On Resolutions: Very Rev. Thomas Plassmann, O.F.M., Ph.D., D.D., Right Rev. Msgr. Joseph Walsh, Rev. Sebastian Erbacher, O.F.M., Rev. Joseph J. McAndrew, A.M., LL.D.

On Nominations: Rev. John B. Furay, S.J., S.T.D., Rev. Joseph B. Collins, S.S., S.T.D., Very Rev. Anselm Schaaf, O.S.B., Rev. John C. Gruden, S.T.L.

The first paper presented to the meeting was read by the Reverend Charles B. Murphy, B.L.S., A.M., Librarian of Immaculate Conception Seminary, Darlington, N. J., on the subject, "The Seminary Library." Much practical discussion was stimulated by the modern and thoughtful presentation. The following led an animated exchange of information and practical suggestions: The Very Reverend Thomas Plassmann, O.F.M., the Right Reverend Monsignor George J. Rehring, the Very Reverend Anselm Schaaf,

O.S.B., the Right Reverend Monsignor Joseph Walsh, the Reverend A. T. Zeller, C.S.S.R., and the Reverend Joseph J. McAndrew.

All agreed on the important function of the Seminary Library on the formation of men of study. It was noted with satisfaction that many seminaries now had full-time experienced librarians and catalogues according to recognized systems. Suggestions were offered for making the libraries more accessible to parish priests and to lay students and to seminarians during vacation periods. A proposal was warmly received to exchange information between seminaries on valuable and unique books possessed by some and not by others. Also, provision was made for possible exchanges of books and magazines between various seminaries. The problem of admitting seminarians to the use of secular and religious magazines was also discussed.

The second paper was read by the Reverend Patrick F. McGowan, C.S.S.R., of Mount Saint Alphonsus Seminary, Esopus, N. Y. His subject was "Practical Suggestions for the Teaching of the Rubrics of the Mass to Seminarians." The paper gave many valuable hints of pedagogical importance and initiated a discussion on the different practices of liturgical and rubrical instruction. The following participated in the discussion period: The Reverend A. T. Zeller, C.S.S.R., the Right Reverend Monsignor Henry J. Grimmelsman, the Reverend William J. Deacy, O.S.A., the Right Reverend Monsignor Joseph Walsh, the Reverend Charles B. Murphy, the Reverend John B. Furay, S.J., and the Very Reverend William O. Brady.

The meeting adjourned with prayer at 5:10 P. M.

SECOND SESSION

THURSDAY, April 1, 1937, 9:30 A. M.

This second session was opened by the Reverend President, the Reverend Francis J. Connell, C.S.S.R., who offered the prayer. The Reverend John C. Gruden, S.T.L., Pro-

fessor of Dogmatic Theology, St. Paul Seminary, St. Paul, Minn., read the first paper on "The Doctrine of the Mystical Body of Christ, the Basis of the Seminarian's Spiritual Life and Spiritual Training." Much interest was manifested by an unusually large meeting in this vital subject. Father Gruden's thorough and searching treatment of a difficult and much-misunderstood subject won applause and great commendation. The discussion wandered away from the original topic to discuss the doctrine of the Mystical Body in general and to scrutinize the best methods of presenting the doctrine of faith to Catholic lay people. Some felt the scholastic terminology of "Mystical Body" was a handicap; others pointed out that similar terminology, difficult to explain, denoted other Catholic truths. A fear was expressed lest the improper explanation of the doctrine lead to Quietism or Pantheism. All conceded the central importance of the teaching and expressed the need for textbook revision, as well as practical applications of the doctrine in seminary life. Certain popular presentations of the doctrine of the Mystical Body in print and on the radio were commented on. Various forms of symbolism were suggested as means of illustrating the truth. At the request of the President, Father Gruden explained in some detail the theological implications of the doctrine as are contained in his recent book, "The Mystical Christ." The following participated in the discussion: the Most Reverend Maurice F. McAuliffe, Bishop of Hartford; the Reverend Sebastian Erbacher, O.F.M., the Reverend Joseph B. Collins, S.S., and the Reverend Wilfrid Parsons, S.J.

A second paper on a cognate topic, entitled "The Mystical Body and Theological Studies," was read by the Reverend Louis A. Markle, S.T.D., Ph.D., of St. Augustine's Seminary, Toronto, Ontario, Canada. Differing from the first paper in approach and explanation, this paper renewed the discussion held in the first part of the meeting. Those participating were: the Right Reverend Abbot Columban Thuis, O.S.B., the Reverend Albert Kleber, O.S.B., the

Right Reverend Monsignor Joseph Walsh, the Very Reverend Thomas Plassmann, O.F.M., and the Reverend President, Reverend Francis J. Connell, C.S.S.R.

Concluding prayer was offered by the Most Reverend Maurice F. McAuliffe, and the meeting adjourned at 12:10 P. M.

THIRD SESSION

Thursday, April 1, 1937, 2:30 P. M.

This was a joint session of the Major- and Minor-Seminary representatives. The meeting was honored by the presence of the Most Reverend Francis W. Howard, the Most Reverend John B. Peterson, and the Most Reverend Maurice F. McAuliffe. Only one paper was read at the session and that by Bishop McAuliffe on the subject, "The Ideals of a Seminary Professor." At the end, a rising vote of thanks was accorded His Excellency for the inspiring and refreshing picture he presented in scholarly fashion. A lively discussion of various phases of seminary life was led by the following: the Very Reverend Francis Luddy, the Right Reverend Monsignor Joseph Walsh, the Reverend Albert Kleber, O.S.B., the Right Reverend Abbot Columban Thuis, O.S.B., the Very Reverend Thomas Plassmann, O.F.M., the Very Reverend William O. Brady, and the Most Reverend John B. Peterson, President General of the National Catholic Educational Association.

The scheduled paper by the Reverend Elmer G. Kieffer, C.M., of the Seminary of Our Lady of Angels, Niagara Falls, N. Y., on "The Problem of Adoption," was not given. Instead, the subject was submitted to round-table analysis by the Reverend Joseph J. McAndrew, the Very Reverend Francis Luddy, the Reverend Richard McHugh, the Reverend Francis Garvey, the Very Reverend Thomas Plassmann, O.F.M., the Very Reverend Thomas J. Larkin, S.M., and His Excellency, the Most Reverend Maurice F. McAuliffe. Differing conditions in various parts of the country

make this more a local problem than a national one. However, it was suggested that Ordinaries who needed priests and yet lacked both local vocations and the means to educate externs, could be helped by Ordinaries with a surplus of vocations and seminaries by charitable assistance.

The meeting was closed by prayer, led by the Most Reverend Maurice F. McAuliffe, Bishop of Hartford. Adjournment was at 5:00 P. M.

FOURTH SESSION

Friday, April 2, 1937, 9:30 A. M.

The meeting was opened by the Reverend President of the Seminary Department, and the Right Reverend Monsignor Joseph Walsh acted as secretary in the absence of the Very Reverend William O. Brady. The discussion of the meeting centered around the length, contents, and methods of the courses of theology in seminaries. The Right Reverend Monsignor Joseph Walsh explained at length the course of studies in the fifth year of theology as at present conducted in St. John's Seminary, Brighton, Mass. The course consists of an extension of the Dogmatic Theology Class with archeology, parochial-school work, social-service, pastoral medicine, and applied psychology given particular attention. Opportunity is also provided for directed reading and research. The students of this fifth year of theology have twelve class periods each week.

The Reverend John B. Furay, S.J., of St. Mary of the Lake Seminary, at Mundelein, Ill., explained the work of the fifth year of theology in that Institution. Five class periods are provided; the remaining study time is for individual work on the doctor's thesis. Those students who present especially commendable work are given another year for research and development. Father Furay asked consideration of a third year of philosophy, the better to prepare the seminarians for meeting the philosophical errors of the times, especially communism.

Father Zeller, C.S.S.R., advised an added year in philosophy, rather than a fifth year of theology, but would have this third year spent in philosophical studies after the theology course was finished and the students more mature.

The Reverend Joseph J. McAndrew stressed the need of preparing the student to combat communism by extra study in philosophy.

Father Sebastian Erbacher, O.F.M., suggested the value of field work in the seminary courses to make practical what was learned in theory.

The Reverend Joseph B. Collins, S.S., spoke of the value of a "Clinical Year" to fit priests for social and economic problems of the ministry.

The Reverend Francis J. Connell, C.S.S.R., suggested the advisability of students being ordained before their fifth year of theology, that they might have added standing in whatever field work might be assigned to them.

Father Thomas Plassmann, O.F.M., recommended the addition of a year of philosophy at the end of the theology courses, thus combining both faith and reason.

In the discussion on the problem of separate or simultaneous teaching of the dogmatic, moral, and canonical aspects of the Sacraments, there was division of opinion. Father Anselm Schaaf, O.S.B., recommended a division of the course to avoid unbalanced treatment. Father Collins told of the methods in the Sulpician Seminaries. It was agreed that the methods must differ according to circumstances and subject-matter.

The reports of the appointed committees were then made.

The Committee on Nominations proposed reelection of the same officers for the period of one year. On motion, this was unanimously adopted.

The Committee on Resolutions read the following, which were also unanimously adopted as the sentiment of the Seminary Department:

RESOLUTIONS

Be it resolved,

(1) That the Major Seminary Department desires to register a vote of sincere gratitude to His Excellency, the Most Reverend Maurice F. McAuliffe, for graciously joining us in our work in his presentation of the inspiring paper, "The Ideals of a Seminary Professor." We assure His Excellency that we shall cherish his message as another epistle of Paul to Timothy and we pledge ourselves to translate into practice his wise counsels and lofty ideals.

(2) Mindful of the salutary rulings of Saint Charles Borromeo and other leaders in seminary work, we recognize the importance of a well-equipped and carefully selected library, both for the staff and for the students, and we keenly sense our obligation of seeking by prudent supervision to stimulate in our students a love for study and a taste for reading without permitting them by desultory reading to "neglect the weightier things of the law."

(3) While the teaching of Rubrics for all ecclesiastical functions must be assigned a definite and well-balanced place in our curriculum, particularly during the last year of theology, it is our mind that the purpose of this course is best attained by the personal attention of an exacting professor, on the one hand, and the example set in the sanctuary by all the professors, on the other. For in this wise only shall we inculcate the principle that "the spirit quickeneth" the while "the Church receiveth edification."

(4) Deeply conscious of the significance of the ancient doctrine of the Mystical Body of Christ, especially during these days of social disintegration, we consider it our duty to fecundate with this beautiful truth both the intellectual and the spiritual life of our charges in order that "Christ be formed in them," and to break this spiritual bread to the sheep of the flock, according to the measure of grace and understanding given them.

(5) Realizing that the stress of our economic pressure may force many worthy candidates for the Holy Priesthood to abandon their holy vocation, while in the missionary districts, both at home and abroad, the field is ripe unto harvest, we earnestly recommend to those in authority that ways and means be devised to enable aforesaid candidates to heed what they believe to be the call of God.

(6) In the face of the present social and economic crisis,

it is the mind of this Department that more time be given to the preparation to meet these problems, especially communism, by a course of "Practical Theology."

(Signed) THOMAS PLASSMANN, O.F.M.
JOSEPH WALSH.
SEBASTIAN ERBACHER, O.F.M.
JOSEPH J. MCANDREW.

The President of the Seminary Department then expressed his appreciation to all who had assisted in these meetings and to all especially who had contributed to the papers or to the general discussions.

The meeting was closed with prayer and adjourned *sine die* at 11:30 A. M.

WILLIAM O. BRADY,
Secretary.

PAPERS

THE SEMINARY LIBRARY

REV. CHARLES B. MURPHY, B.L.S., A.M., LIBRARIAN, IMMACULATE CONCEPTION SEMINARY, DARLINGTON, N. J.

I

INTRODUCTION

If Saint Charles Borromeo were to be present at these meetings of the National Catholic Educational Association, I feel sure that he would not let the occasion pass without saying something about libraries, particularly at a time when libraries are much talked about as instruments of education, whether in the lower or higher fields of study. He, himself, was an ardent lover of good books, and a firm believer in their power for good. Because of his zeal in this direction, it was deemed fitting that an organization started in Germany in eighteen hundred and forty-five for the formation of Catholic parish libraries should choose him for its patron and call itself "The Society of Saint Charles Borromeo." Referring to Saint Charles and this institution, our present Holy Father once wrote:

"The name of our great and sainted fellow citizen was chosen precisely on account of the zeal he had displayed against bad literature and for the diffusion of good reading matter, so much so, that in fifteen hundred and seventy nine he had set up a seminary press of his own for that purpose."¹

Knowing, therefore, that his interest in books and seminaries was very great, we may rest assured of his interest in a discussion of the Seminary Library which is the subject of this paper. No extraordinary claims are made for the library; it is not in the least thought of as a substitute

¹ Pope Pius XI. *Essays in History . . .*; London, Burns, Oates, and Washbourne, Ltd. 1934, p. 122.

for the theology classroom or for the professor. It is desired rather to emphasize and discuss what ecclesiastical practice has always implied, that a suitably equipped and properly administered seminary library will undoubtedly help the seminary accomplish its end more perfectly, as well as aid students and priests in preparing more thoroughly to cope with the problems that face them. This paper has been written with the Diocesan Major Seminary in mind, though most of it applies to any seminary library. To accomplish the task set down, we shall discuss, first, a brief history of the development and place of the seminary library, and, secondly, some thoughts on its administration and function.

II

A BRIEF HISTORY OF THE DEVELOPMENT AND PLACE OF THE SEMINARY LIBRARY

From the viewpoint of history, it seems true to say that from the earliest days of Christianity, books, ecclesiastics, and ecclesiastical training have always been associated; they have always been friends and mutual helps in preparing suitable and worthy members of the priesthood of our Lord and Saviour, Jesus Christ.

For this work of preparation, we did not always have seminaries as they exist today, but we did always have some means of providing training, at least in essentials. The Apostles themselves were instructed through their association with Christ. After the Ascension, candidates learned from the Apostles themselves and from their successors; they learned at the various Christian schools established at different points. Some did a great deal of studying at pagan schools before coming under the direct guidance of a religious teacher. Then, we have the monastic and cathedral schools, the universities, and finally the seminary, and in each stage of this development of ecclesiastical training, collections of books or libraries occupied an important place,

however modest, or, on the other hand, pretentious the collections might have been.

As soon as churches began to appear in the first centuries, it was a common thing that about them should be gathered a goodly and select number of books, because small collections of books were needed for church services. As days went on, every church seems to have become the nucleus for a library, for in one of his epistles,² Saint Jerome apparently assumes that wherever there was a church, there also would be a library. It is deemed reasonable to say, that if the faithful themselves used these collections, they would certainly have been used also by candidates for the priesthood, if such candidates should be under the direction of the heads of those churches.

It was but natural, that at some centers there were more important and more extensive collections than at others, and at these centers future ecclesiastics certainly studied and prepared, even though they were not in seminaries as we understand them today. One of the earliest known of these collections, of a more private character, is that founded at Jerusalem by Bishop Alexander in about the year two hundred and fifty.³ More important than this were the libraries and seats of learning at the Schools of Caesarea, Smyrna, Alexandria, and Antioch. There was the renowned library of Saint Augustine, who, when dying, directed that the library of the Church and all the books should be carefully kept for posterity forever.⁴

While it is true that at each of these centers books and libraries were important, it is equally true that with the rise of monasteries, their importance and value increased as they became more intimately connected with religious rules. For this, we need but to witness the rule of Saint

² Catholic Encyclopedia. N. Y., Appleton, c. 1910, v. 9, p. 228.

³ J. W. Clark. Care of Books. Cambridge at the University Press, 1901, p. 62.

⁴ Cath. Encyc. op. cit. v. 9, p. 228.

Benedict, in which the reading of and work on books and manuscripts became a regular part of the Benedictine life.⁵ Such zeal for books bore fruit particularly in England, where, as Bede tells us, in about the year six hundred and seventy-eight, "Benedict Biscop, Abbot of Wearmouth, gave directions during his last illness, that the very noble and complete library which he had brought from Rome as necessary for the instruction of the Church, should be scrupulously preserved."⁶ In western Europe, it may be regarded to have been an undisputed principle throughout the Middle Ages, that a library of some sort was an essential part of every monastic establishment,⁷ and it was an adage to say that "a monastery without a library is a fort without an armory."

As the years went on and the universities eventually were born, no one realized better than Holy Mother Church and some of her outstanding sons, as she and they always had, the value of libraries and books for ecclesiastical learning, and learning in general. There is the *Vaticana*, a library amongst libraries, founded under the patronage of the Church. There is the *Ambrosiana*, established by Cardinal Federigo Borromeo between sixteen hundred and three and sixteen hundred and nine.⁸ Its ultimate purpose was religious, hoping that through the use of it, men, and particularly ecclesiastics, might be able more accurately to defend the Catholic faith from the attacks of adversaries.⁹ Reviewing what we have said, it seems clear that up to this time we cannot overlook the influence on, and the place of libraries in the training and education of the clergy, whether that influence was exerted through the early Christian schools, through the Cathedral and monastic schools, or through the universities.

⁵ *Idem*, p. 229.

⁶ *Idem*, p. 229.

⁷ *Idem*, p. 230.

⁸ Cath. Encyc. op. cit. v. 1, p. 393, and Pope Paul V; Bull. dated July 7, 1608: *Magnum Bullarium Romanum*, Turin, 1867, v. 11, p. 511.

⁹ *Aevum*, 6: 1932: pp. 533-534.

In the sixteenth century came the Council of Trent, and immediately after it a model seminary set up in accord with Trent's regulations by Saint Charles Borromeo, the father of our present seminary. He recognized the rightful and traditional place of a library in the seminary, setting aside a place for it, as is evident from his rule stating, "*Certus constituatur in seminario bibliothecae locus, ubi volumina librique omnes asserventur.*"¹⁰ A year after the promulgation of the new Code in nineteen hundred and eighteen, Micheletti, Consultor of the Sacred Congregation of Seminaries and of Universities, published his "*Constitutiones seminariorum Clericalium*," in which, building once more on the foundations of Borromeo, and renewing commentaries, norms, and suggestions from his own work of nineteen hundred and eight,¹¹ he stated anew the important position of the library in the seminary, and for it he gave suggestions, norms, and regulations which may or should be followed, respecting all the time any legislation on the curriculum proper.

In nineteen hundred and thirty-one, our Holy Father, Pope Pius XI, issued an Apostolic Constitution, "*Deus Scientiarum*,"¹² which laid down rules and regulations to guide and govern university education the world over. Although it applies primarily to institutions for the higher education of the clergy, the present Most Reverend James H. Ryan, writing for the *Ecclesiastical Review* in October, nineteen hundred and thirty-one, stated:

"There can be no doubt, however, that the regulations herein set down will have a most salutary effect and influence on the course of seminary education, for the simple reason that they indicate clearly what is the mind of the Church relative to the education of the clergy. Indirectly, therefore, they affect even seminaries. . . ."

¹⁰ S. Card. Borr. *Institutiones ad universim seminarii regimen pertinentes. Mediolani*, 1884, Par. II, Cap. 9.

¹¹ Micheletti, A. M. *De ratione studiorum in seminariis*. N. Y. Pustet, 1908, pp. 258-262.

¹² Act. Apost. Sedis. V. 23, 1931, pp. 241 sqq.

Article forty-eight of the Constitution states very definitely the necessity of a library. In its "*Ordinationes*"¹³ to this Constitution, the Sacred Congregation on seminaries and universities, in article forty-five, develops in greater detail the necessity and makeup of such libraries. Article one¹⁴ of the same document makes the library a requisite for canonical erection. Concerning diocesan seminaries, this congregation in nineteen hundred and sixteen, drew up a list of questions to be answered by local Ordinaries about their own seminaries. Question thirty-nine asked if there was a suitable library:

*"An adsit-bibliotheca: et utrum libris instructa sufficientibus tam pro magistris quam pro alumnis, sive ex Theologia, sive ex Philosophia, sive ex aliis disciplinis, ex auctoribus tum veteribus, tum recentioribus magis probatis."*¹⁵

Thus, from this brief review of years, past and present, it becomes clear that the library had and still does occupy an important place in the seminary and the seminary curriculum, a place approved and required by the tradition of the past and the demands and ecclesiastical wishes and directions of the present.

III

THOUGHTS ON THE ADMINISTRATION AND FUNCTION OF THE SEMINARY LIBRARY

Having established the place of the library in the seminary, it seems not out of place to discuss some few points about the administration and functions of the same. It is an admitted principle that the character, contents, and work or service of a library are determined by these same marks of the institution to be served, as well as by other opportunities of wider service which frequently come or are ever

¹³ *Idem*, p. 279, Art. 45.

¹⁴ *Idem*, p. 263; T. 1, Art. 1, 2b.

¹⁵ Micheletti, A.M., *Constitutiones*, 1919, p. 196, sqq., No. 39.

present to the institution so long as they are in keeping with its general aim and spirit.

It is the aim of the seminary to prepare young men for the priesthood of our Lord and Saviour, Jesus Christ. About this aim will the library be formed. Over and above this, there is possible, as we shall see, a further service, one that receives its inspiration from our Holy Father, Pius XI, in his Encyclical, "On the Catholic Priesthood." Formed by the aim of the seminary and other opportunities suggested by our Holy Father, the seminary library takes on the character of a study and a storehouse of reference for the seminarian and the diocese as a whole, particularly the clergy, the whole program, of course, being subject to the direction of the local Ordinary.

In the matter of content, the library will concern itself primarily with satisfying the needs of the curriculum. After this, it could advisedly concern itself with building a collection to meet a wider field of service which we have already indicated and shall shortly expand.

We might ask, will there be one large library, or will there be one for the students and one for the professors and for the students doing some special work not satisfied by the smaller collection?

In his work of nineteen hundred and nine, "*De ratione studiorum in seminariis*,"¹⁶ Micheletti says that we never consider to be sufficiently praised the practice by which philosophers and theologians have their own peculiar library, for this is a help in offering suitable books and preventing or controlling undue curiosity and aimless browsing. In his "*Constitutiones*" of nineteen hundred and nineteen,¹⁷ he provides for a seminarians' library and a professors' library. A small collection for the use of students

¹⁶ Micheletti, *De ratione studiorum a seminariis*, op. cit. p. 260. CCXCVII, b.

¹⁷ Micheletti, *Constitutiones*, op. cit. p. 170, Art. 649. B, C, and pp. 170-171, Art. 650-658.

also seems to find favor with Pius X, for in his Apostolical Letter, "*Quoniam in re biblica*,"¹⁸ on the study of Scripture in seminaries, he says that to help the study, efforts should be made to have a small library of useful books which will be at the disposal of the students. The smaller libraries afford the group service and a good working collection and access to the larger library would be granted with due discrimination when deemed necessary. The contents of the two or several libraries become knowable to all through the union catalog.

The book content and use of the libraries will be subject to the index *librorum prohibitorum* as well as the regulations of the Holy Office and of the Congregation on Seminaries and Universities, and the smaller collections will contain nothing except what is beyond doubt "*sana doctrina*." The larger library will keep in their proper place all the rest. Newspapers, even though written by Catholics, are to be excluded from a seminary library, except they be permitted by the Superior, and they will permit it only with the consent of the Ordinary.¹⁹ However, the Superior may permit the students to read useful or opportune articles, nor are periodicals useful for fostering faith and piety forbidden.²⁰ The larger collection, more for study, research, and reference, could with the Ordinary's permission contain a wider range of periodical literature.

Both Saint Charles and Micheletti give instructions that the library is not a collection to which nothing must be added, nor taken away. It must be kept up to date as to content and administration and there should be a definite sum of money allotted each year for its maintenance.

Besides mere content, a library needs some one to admin-

¹⁸ Rome and the Study of Scripture; a collection of Papal enactments on the study of holy Scripture, together with the decisions of the Biblical Commission, St. Meinrad, Ind., Abbey Press, 1919, p. 46, No. 18.

¹⁹ Instruct. S. C. Negat. Extraord., 27 Jan. 1902, No. VI.

²⁰ Cfr. S. C. Consist. epist. ad Archiep. Strigoniens. 20 Sept. 1910. (*Acta Ap. Sed.* II, 855.)

ister it. If it be true that modern trends in college and university work require that the librarian be an educator as well as a custodian of books, it is also true that in that first seminary of Saint Charles, the same idea prevailed, for he thought it fitting that the librarian and prefect of studies be the same person, because the library can hardly be successful unless the librarian has a thorough knowledge of the curriculum and an acquaintance with the activity of each class. Saint Charles seems of one mind with present-day thought, that because the library is an intimate part of the curriculum, and the librarian an educator as well as guardian of books, he is also by reason of his position, a member of the faculty he seeks to serve. He carries out his plans under direction of the Rector and Prefect of Studies and, as he cannot do everything himself, he should be assisted by students who are capable and have some liking for such work.

With a suitable collection and good administration, the library is ready to give service. Let the smaller collection serve more immediate needs of students and the larger one more particular needs. The larger library goes beyond the student. It serves the faculty, and beyond this important and extensive work, why not make its contents available to the clergy in general and to any scholars who care to use it? Within the seminary, best results demand a close co-operation between library and faculty. Where this is lacking, interest wanes and the library becomes an appendage to the institution rather than an intimate part of the curriculum. Let the library publicize itself and keep students abreast of Church affairs in the world. Let it be ready to provide references for work bearing on religion or on the Church in general. It may help develop individual pursuits of students; it may aid in cultivating habits of study, in supplying for things not always accomplished in the classroom. Outside of the classroom, why not permit the library to give priests at large the benefit of its collection? A wide program of work for students and help for those outside

the seminary are ideas inspired by the following words of our Holy Father in his Encyclical on the Holy Priesthood:

"The modern mind is eager for the truth, and the priest should be able to point it out with serene frankness. There are souls still hesitating, distressed by doubt, and the priest should inspire courage and trust, and guide them with calm security to the safe port of faith, faith accepted by both head and heart. Error makes its onslaughts, arrogant and persistent, and the priest should know how to meet them with a defense vigorous and active, yet solid and sure.

"Therefore, Venerable Brethren, it is necessary that the priest, even among the absorbing tasks of his charge, and ever with a view to it, should continue his theological studies with unremitting zeal. The knowledge acquired in the seminary is indeed a sufficient foundation with which to begin; but it must be grasped more thoroughly, and perfected by an ever-increasing knowledge and understanding of the sacred sciences. Herein is the source of effective preaching and of influence over the souls of others. Yet even more is required. The dignity of the office he holds, and the maintenance of becoming respect and esteem among the people, which help so much in his pastoral work, demand more than purely ecclesiastical learning. The priest must be graced by no less knowledge and culture than is usual among well-bred and well-educated people of his day. This is to say that he must be healthily modern, as is the Church, which is at home in all times and all places, and adapts itself to all; which blesses and fosters every healthy initiative and has no fear of the progress, even the most daring progress, of science, if only it be true science."²¹

After a few special remarks about the encouragement and help that should be given to those members of the clergy who, by taste and special gifts, feel a call to devote themselves to study and research, our Holy Father continues:

²¹ Encyclical Letter of His Holiness Pius XI, by Divine Providence, Pope, . . . On the Catholic Priesthood. Translation pub. by the Ecclesiastical Review, pp. 20-21.

"And among the rest of the clergy, none should remain content with a standard of learning and culture which sufficed perhaps in other times: they must try to attain—or rather, they must actually attain—a higher standard of general education and of learning. It must be broader and more complete; and it must correspond to the generally higher level and wider scope of modern education as compared with the past." ²²

It has been said that the seminary is the heart of the diocese. If we apply these words of our Holy Father to the library, then the library will help make the seminary a more efficient heart. By a good collection and prompt service it will help make the seminary a real center for the diocese; through it the knowledge of the faculty may be lifted from the confines of the seminary and given to all who seek for it. If some one desires a book or a point of information about something Catholic, there ought to be a center ready to give this service. It cannot always be rendered through the local rectory. The seminary library should be able to give it.

It would be possible to direct a paper simply to the idea of service, but that is beyond our present purpose. This paper has attempted to give some authentic background to the seminary library and put it in its rightful place. It is not something entirely new. It was in existence for years, and a few centuries ago was possessed of ideas, some of which a person of today might be led to consider of more recent origin; all of which shows that the latest discovery of yesterday is not always a discovery. The seminary library is an institution whose work may be at the same time restricted yet extensive, restricted in that it lends every effort to serve the immediate curriculum, extensive in that it might well seek to satisfy Catholic reference needs of both clergy and laity, needs which in some way have an effect on Catholic doctrine and practice. It is

²² *Idem*, p. 21.

hoped that this brief review of the development, place, and work of the seminary library will contribute a little towards making it a more universally appreciated and a more extensively used institution of Catholic learning.

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PRACTICAL SUGGESTIONS FOR THE TEACHING OF THE RUBRICS OF THE MASS TO SEMINARIANS

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An incident or two of my own personal experience suggested the title of this paper. Some years ago, I was requested to give the retreat, preparatory to the priesthood, to a class of *ordinandi* for a certain diocese. Their Bishop had called them home and assigned them to a religious house for the exercises. After my introductory talk the first evening, one of the young men asked: "When do we get the practical points?" For the moment I was non-plussed, but replied that I would try to make the meditations and conferences as practical as possible.

"Oh, I don't mean that, Father; I just wish to know, when do we get the talks and practice in the rubrics?"

"So that's it!" I breathed, somewhat relieved. "But I presume you have already had that training in the seminary."

"Well," said he, "we had just a few talks by way of explanation of the rubrics, but no real practice. This was left to ourselves and you know how it is!"

On another occasion, two of us had great difficulty in assisting a *neopresbyter* through his first Solemn High Mass. In addition to his nervousness inherent to the occasion, his knowledge of the rubrics was extremely vague and meagre. He explained afterwards, rather apologetically, that his class had only a scanty amount of instruction and training in ceremonies.

These, indeed, may be isolated cases, but even granting it, they are well-nigh inexcusable. It is hardly conceivable, especially in these days when so much impetus is given to the liturgical movement, that any seminary should send its newly-ordained into the sanctuary without some planned course of practical instruction in the rubrics of the most

sacred function mortal man can perform. I say a *planned* course, and advisedly so. For to leave this all-important obligation of learning the rubrics to the initiative and diligence of the *ordinandus* himself, just at a time when his mind is absorbed with what he may consider the only essential studies, is abandoning him to the danger of obtaining only a haphazard or "catch-as-catch-can" knowledge of the sacred ceremonies of the altar. At the same time it is exposing the divine Sacrifice to the peril of being reduced to a travesty by the self-made and arbitrary rubrics of a poorly instructed cleric. These hazards can all be eliminated, I believe, by a planned course in the rubrics of at least the ordinary functions the priest is to perform at the altar; for instance, the Low Mass, the *Missa Cantata* with the different modes of singing the variable parts, as the *Gloria*, the *Ite Missa Est*, the *Benedicamus Domino*, according to the rite of the day, the *Missa Solemnis*, the *Missa Coram Sanctissimo Sacramento Exposito*, the *Missa Nuptialis*, the distribution of Holy Communion and finally Benediction, simple and solemn. The rubrics for the administration of the other sacraments may be left to the class of pastoral theology.

A forty-five-minute period once a week for at least six or eight months before ordination would suffice for a formal class. But at least this amount of solid instruction should be given. With the insistence of the professor on constant private practice, either alone or in groups of two or three, this ought to give the *ordinandus* a pretty thorough training in the rubrics. Such a course would also have the additional fruit of imbedding in his mind and heart, almost as deeply as his dogmatic study of the Mass or his spiritual reading, the lessons of the greatness and holiness of the august Sacrifice. Even though a course of liturgy is included in the seminary curriculum, still a cursory exposition of the evolution of the Mass would form an appropriate background for the study of the rubrics and afford a clearer understanding and a deeper appreciation of them.

Who should take this class? That depends on the local conditions and staff personnel of each seminary. With us Redemptorists in Esopus, the Prefect of Students from time immemorial has reserved to himself the prerogative of teaching the rubrics to his *ordinandi*. He considers this an essential part of his spiritual office in training them for the priesthood.

The first objective of the professor is to enthuse the *ordinandi* with a sublime regard and reverence for the rubrics and even to inspire them with a holy fear of their deliberate violation. "*Pavete ad sanctuarium meum.*" Lev. 26/2. "Reverence my sanctuary," was the command of Almighty God to His people of old. The sacred books of *Exodus* and *Leviticus* give us the minute and exacting prescriptions laid down by God Himself for the priests of the Old Law in the performance of their sacred offices. But their sacrifices were only shadows, figures of the divine mysteries which we priests of the New Law celebrate each morning, the adorable Sacrifice of the Mass. *A majori*, with how much closer exactness and deeper reverence should we carry out even the minutest of the Church's rubrics for even one of which, the great Saint Theresa avers, she was ready to die.

Moreover, Saint Alphonsus de Liguori in his "*Selva*" teaches that, according to the true opinion, the rubrics of the Mass itself are all preceptive. "For," continues he, "Saint Pius V in the Bull inserted in the missal commands us (*districte in virtute sanctae obedientiae*) to celebrate Mass according to the rubrics of the missal; '*Juxta ritum, modum ac normam quae per Missale hoc a nobis nunc traditur.*' Hence, he who violates the rubrics cannot be excused from sin, and he who is guilty of a grievous neglect of them, cannot be excused from mortal sin." (*Selva*, Part II, Page 218, Centenary Ed.) So solicitous and insistent was the saint for the reverent celebration of the Holy Sacrifice that he himself, when Bishop of Saint Agatha of the Goths, compiled from the best authors of the day his

own book of rubrics entitled, "The Ceremonies of the Mass." This labor he undertook, even though borne down at the time by illness, for the instruction and guidance of his priests.

Again, see how exacting is the dramatic coach with his actors before he is satisfied with their performance. How long and laboriously he rehearses with them. Every gesture, every tone and emphasis of the voice must be perfect before he stages his presentation; yet, in all this his players are only pretending. But in the august Drama of the Mass, there is no pretending. Everything is real. It is the real Sacrifice of the Body and Blood of our Divine Saviour, Jesus Christ. No rubric of that sacred rite is meaningless. Each one expresses some thought or sentiment of the mind and heart of His Mystical Body, the Church, towards His Real Body. Besides, every rubric of the Mass has a reason behind it, if no other, then at least the reason of decorum.

Another thought! The faithful offer a stipend for the Mass; hence, they have a claim not only to the intrinsic fruits of the Holy Sacrifice from Almighty God, but also to its reverential and decorous celebration on the part of the priest. Not all of us are blessed by nature with the gracefulness of a dignified carriage, but we can all learn to conduct ourselves in the performance of the sacred ceremonies with an external demeanor in keeping with the holiness of the sanctuary. Therefore, a recollection and dignity, born of a deep sense of faith and a keen realization of his sacred office as well as a sincere consciousness of his own unworthiness, should accompany the priest's every step in the "*sanctum sanctorum*." Recall the words of the Council of Trent anent this point, as quoted by Saint Alphonsus in his *Selva* (Part II, Page 220, Centenary Ed.), "*Omnem operam ponendam esse ut quanta maxima fieri potest exterioris devotionis ac pietatis specie peragatur*." (Session 22, de obser. in M.) "The Council adds," says the Saint, "that to neglect even this external devotion due to the Sacrifice is a species of impiety: *Irreverentia, quae ab*

impietate vix sejuncta esse potest'." (Sess. 22.) This edifying exterior prevents rudeness to God by undue haste that is frequently the source of a slipshod celebration in which the words are mutilated, the rubrics violated, and prayers and actions meaninglessly jumbled together. Hamlet's advice to his players is in order here, "Suit the word to the action." If we insist on the people hearing Mass, or better said, participating in the Holy Sacrifice with attention and piety, it behooves the priest, first of all, to offer It with due respect by an edifying observance of the rubrics. A salutary preventative of all this hastiness and disrespect may be found in the reproach of the Venerable Father Master Avila to a priest whom he saw celebrating Holy Mass with irreverence: "For God's sake, treat Him well; He is the Son of a good Father."

These preliminary thoughts are only suggestive of others from the professor's own heart that will serve to inspire his *ordinandi* to acquire from the beginning a sound knowledge of the rubrics. Once thoroughly mastered in a practical manner, they can easily be recalled should the passing years find his clerics lapsing more or less into forgetfulness or even carelessness. A perusal of the rubrics during the annual retreat makes very profitable spiritual reading.

As to the manner of conducting the class, I would offer these suggestions. Let each *ordinandus* have the same textbook. We know, of course, that the Roman missal is the authentic source of the rubrics of the Mass. But there should also be a rubrical textbook to interpret and explain them in detail. However, to put a dry treatise on rubrics in the hands of the uninitiated *ordinandus* is like leading him into a maze. The rubrics, at first sight, seem so numerous and complex. He has been observing the priest at Mass since childhood. But now he is bewildered when for the first time he learns that every movement of the celebrant on the altar, his genuflections, his bows, the positions of his hands, his blessings, even the tone of his

voice is governed by a rubric. Fortunate, indeed, it is so. It is another instance of the divine wisdom of the Church in protecting and surrounding the august Sacrifice with a uniform code of rubrics that makes for its reverential celebration. If left to the vagaries of our own personal devotion, what a sadly grotesque performance many a Mass would be!

The professor should hold his class in a chapel where the Blessed Sacrament is not reserved, or in a room set up with an improvised altar. A sense of humor with a little aptitude for imitation will not only relieve the strain of discipline, but also be valuable in showing by contrast the correct manner of performing a rubric.

It is best to begin with an explanation of the general rubrics. Emphasis should be laid on the necessity of learning by heart not only the prayers for vesting, but also those accompanying an action in the Mass, as prescribed by the rubrics. Likewise should be stressed, the duty of modulating the voice in the prayers, from *voce clara* to *voce submissa*, where enjoined. Even this changing of the voice, besides its liturgical significance, adds impressiveness to the sacred ceremonies. Teach the *ordinandi* from the beginning that the wearing of the biretta in going to the altar and in leaving it is a prescribed rubric. And let the biretta be worn not in a tilted fashion, but in a dignified manner. I once heard an elderly and very priestly pastor sharply scold his newly ordained assistant as the latter was leaving the sacristy to say Mass without the biretta. Afterwards, turning to me he asked by way of condemnation of the fault: "What are they doing these days in the seminary? Don't they teach them the rubric to wear the biretta? I see a number of our young priests today failing in this matter." The seminary blamed again!

Let the professor take nothing for granted. Even the proper making of the sign of the cross and the correct manner of folding the hands should be explained. He should impress upon his pupils the distinction between the

various kinds of bows, the simple, the medium, and the profound, as well as when and where each is to be made. Draw attention also to the three kinds of simple bows of the head. Thus, the inclination to be made at the sacred name of Jesus and the mention of the Holy Trinity is more profound than that required at the name of our Lady; and this again is deeper than the bow observed at the name of the saint in whose honor the Mass may be offered, or at the name of the reigning Supreme Pontiff. Aertnys, in his "*Compendium Liturgiae Sacrae*," aptly reminds us that these three inclinations of the head correspond to the cultus of *Latria*, *Hyperdulia*, and *Dulia*. Let the professor demonstrate clearly the proper position of the hands at the altar; how they are to be joined before the breast, how to be extended; how to be elevated. They are to be extended only to the width of the shoulders, and, when elevated are not flung into the air, but raised only to the palm's height above the shoulders and brought together again. The *ordinandi* may be surprised to learn that the holding of the hands extended is a relic which the Church has preserved from catacomb days. It expresses an intense attitude of prayer. The genuflections should be made slowly; each is an act of faith and adoration.

Above all, impress upon the *ordinandi* the obligation to make the blessings over the *oblata* properly as crosses and not as circles. Our Lord died on a cross, not on a circle. The whole hand is used in making these benedictions, not merely the forefinger and thumb. There are also the rubrics regarding the lowering and raising of the eyes. All these minute points can be brought out in a class, but may escape the attention of the *ordinandus*, if left to himself.

A sublime and powerful part of the Mass, the real significance of which is often lost in the hasty pronunciation of the words and the mutilated performance of the rubric, is the little elevation at the end of the Canon. So often do we observe again circles made with the Sacred Host instead of crosses over the chalice and in front of it, and all con-

cluded with a hurried jerking up of the chalice and Host instead of a slow, deliberate, and reverent elevation. In the earliest sacrificial liturgies we find that this was the only elevation performed. The present rubric of elevating the Sacred Host and chalice at the Consecration dates back only to about the twelfth century.

No doubt, the professor will go over the *Defectus in Missa* as enumerated in the missal and the textbook, recalling at the same time any peculiar mistakes in rubrics that may have come under his own observation. Among these he may mention especially and caution his *ordinandi* to avoid that heavy, exaggerated, strained, aspirated, loud-whispered pronunciation of the sacred words of the Consecration. Such labored enunciation may be prompted by personal fervor or possibly scrupulosity, but it certainly adds nothing to the priest's power of consecration, nor to the invisible miracle of Transubstantiation taking place in his hands. The rubric prescribes just a calm whisper, *voce submissa*, of these tremendous words, but made with faith, recollection, and fervor. Here, too, may be mentioned a fault so often observed at the elevation of the Sacred Host when the celebrant holds It over his head and not over the corporal as the rubric prescribes.

These are days of visual education; hence, we have the extensive use of the motion-picture projector, the stereopticon, the balopticon in the classroom for purposes of ocular demonstration. I would suggest that the professor himself demonstrate the rubrics by putting on the vestments and going through the entire Mass. He will find that this method will create a greater personal interest and arouse more enthusiasm than a dry dissertation from the textbook. The army officers training their recruits show them how to perform the various military manoeuvres. The dramatic coach shows the actors how each role is to be played. Possibly the professor may be timid on this point of personal demonstration, for no matter how proficient one may be in the rubrics, the best of us can err at times,

especially when we are the cynosure of all eyes. Let him relieve himself, however, of all embarrassment by genially inviting his pupils as they stand grouped around him with textbook in hand, to follow him closely and "check up" on his mistakes.

Having finished his own illustration of the Mass, the professor may then call upon the *ordinandi*. Their study of the textbook as well as their close observance of the rubrics as exemplified by him, should have prepared them sufficiently by this time to take their turn at the altar. They will feel awkward in the beginning and, no doubt, make mistakes. But both professor and classmates stand by ready to correct them. I believe this familiar method of instruction under authoritative supervision is more practical and imparts a surer and sounder knowledge of the rubrics than if the study of them were left to the efforts of the young men themselves. Once the ordinary Low Mass is fairly well mastered, they are ready to learn the additional rubrics or changes in the various kinds of Masses.

Let the professor insist on the private practice. Even personal tutoring may be necessary for some. It means labor and sacrifice of his time. But "*respice finem!*" The finis here, is to inspire each *ordinandus* with a zeal for the worthy and edifying celebration of holy Mass by giving him a thorough acquaintance with all its sacred rubrics. As a result, he will esteem the holy Sacrifice as his priceless treasure. He will behold in its sublime prayers and rubrics a corona of superb brilliants, each glittering gem lending its own lustrous ray to enhance the divine magnificence of the master-jewel, the august rite of Consecration. And he, the future priest, is to be the sole custodian of this precious casket of heavenly beauties! Truly, it is the Mass that makes him an "Alter Christus." To quote the words of Saint Cyprian: "*Sacerdos vice Christi vere fungitur.*" (Epist. 63 ad Cecil.)

THE DOCTRINE OF THE MYSTICAL BODY OF CHRIST, THE BASIS OF THE SEMINARIAN'S SPIRITUAL LIFE AND SPIRITUAL TRAINING

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I

In the continual restatement throughout the history of the Church, the dogma of the Mystical Body has perhaps never received such emphasis as at the present moment. P. Emile Mersch, for example, claims that it offers a remedy to all the major evils of our disintegrating civilization: naturalism, individualism, nationalism, false conception of society, modernism. (*Le corps mystique du Christ*, II, pp. 369-77.)

We might be inclined to think that P. Mersch was carried away by the beauty and sublimity of this doctrine and that his enthusiasm prompted him to generalize and to exaggerate. I have no intention of proving that he is right and we are wrong. My particular aim is to prove that P. Mersch, together with Fathers Duperray, Mura, Marmion Ellard, Dieckman, Adam Jungmann, Juergensmeier, Feckes, Tromp, Grivec, Spaeil, and many others, is fully justified in claiming that the dogma of the Mystical Body is the sole basis of a truly Christian life. From this, it follows logically that this doctrine and this doctrine alone is the only solid foundation of the seminarian's spiritual life and spiritual training.

I assume, that in carrying out this task, I am not expected to cover the whole ground and to show the application of the doctrine to every phase of the seminarian's spiritual growth. This has been done by Father Juergensmeier in his work "*Der mystische Leib Christi*," and by Father Jungmann in "*Die Frohbotschaft und unsere Glaubensverkuendung*." The two works are a rich mine of information for the theologian and a source of inspiration for

the spiritual director, in his capacity as guide to seminarians on the road that leads to Christian perfection. My principal aim is to suggest topics for discussion. Moreover, without wishing to be pontifical and dogmatic or hypercritical, I am likely to disagree with the ways in which other men propose to lay the foundation of priestly character. This, however, is not for the purpose of adding to the many unjust criticisms that are leveled against seminaries. If there are defects in teaching, seminary discipline, and spiritual training, they are mostly due to causes and factors over which seminary faculties have no control.

A perpetual source of amusement to teachers in seminaries are the many suggestions which come to them from well-meaning priests and laymen as to what should be done and what should not be done in our seminaries so as to keep abreast of the times. The implication always is that those who are actually in charge of the seminarian's intellectual and moral development are out of touch with pastoral work, and, hence, incapable of acting as guides to future priests who are to be leaders of men, excelling in knowledge and sanctity.

There is need of a learned clergy, but learning alone is not the objective of seminary training. I have often wondered if Cardinal Gibbons literally meant what he said: "The priest of God must be prepared to answer all inquiries in the domain of science as well as of religion." (The Ambassador of Christ, p. 175.) The primary purpose of seminary training is not to create intellectual giants or living encyclopedias, but to fashion saints, to make future priests Christlike, so that of them, too, it will be said what was said of our Divine Lord—"He went about doing good."

Pope Pius X defined the aim of seminary training in these words: "The principal care of seminaries should be to form Christ in those who as representatives of Christ are destined to form Christ in others." (*E. Supremi Apostolatus*, Oct. 4, 1903.) And the present Holy Father has declared in his Encyclical "*Ad Catholici Sacerdotii*": "To

all Christians in general it has been said: 'Be ye perfect as your heavenly Father is perfect'; how much more then should the priest consider these words of the Divine Master as spoken to himself, called as he is by a special vocation to follow Christ more closely. Hence, the Church publicly urges on all her clerics this most grave duty, placing it in the code of her laws: 'Clerics must lead a life, both interior and exterior, more holy than the laity, and be an example to them by excelling in virtue and good works.' And since the priest is an ambassador for Christ, he should so live as to be able to say with truth, to make his own the words of the apostle: 'Be ye followers of me, as I also am of Christ'; he ought to live as *another Christ* who by the splendor of His virtue enlightened and still enlightens the world."

Seminarians, therefore, who are to be "ministers of the word and stewards of the mysteries of God" must be formed in such manner as to be worthy of their high calling. Preaching by example rather than preaching by word of mouth is their mission in life. If they are true followers of Christ, if Christ has been formed in them, they will be able to exercise a lasting influence in the limited sphere of their priestly ministry. It matters little if their names are forgotten after they have "finished their course"; their works will live after them.

Such spiritual perfection, however, as is demanded of priests cannot be left to chance; hence, seminarians are subjected to long intellectual training, not only for the purpose of enriching and strengthening their minds, but in order that they be well grounded in the fundamental principles and laws of spiritual life and growth. This is a responsibility which the candidate for the priesthood assumes upon entering the seminary and is a duty which rests upon those who have charge of his training.

Training and teaching seminarians the science of the saints demands the existence of a preconceived plan and the use of the best pedagogical method. When St. Paul compared Christian life to the races in the stadium, he

admonished the Corinthians that if they are to receive the imperishable crown, they should not run aimlessly. Then he reminded them that he himself is in that race, but he is not running aimlessly or without a preconceived plan. "I run," says St. Paul, "yet not aimlessly; I fight, not as beating the air, but I bruise my body and bring it into bondage lest haply after being herald to others I myself become disqualified." (I Cor. 9:26-27.)

St. Paul's admonition should be heeded especially by those to whom is entrusted the training of seminarians. Aimless running is the result of aimless training. Therefore, the responsibility for the success or failure of priestly ministry rests to a large extent on seminaries. We must, therefore, ask ourselves, What is the best method to be employed in the spiritual training of seminarians? Many priests know from experience that in their seminary days spiritual life and spiritual growth were largely, though not exclusively, questions of individual zeal and individual initiative. That, of course, is no longer true today. The course in ascetical theology has a place in every seminary curriculum and is supplemented by daily spiritual conferences and spiritual exercises, but it is still true today that the burden of moulding the religious spirit and the religious consciousness of the seminarians of today and of the priests of tomorrow rests largely on the shoulders of one member of the faculty—the spiritual director. Even though he may be well equipped for that important position and may be able to lead some of the seminarians to a high degree of spiritual perfection, nevertheless, the main objective of making every seminarian a saint will not be reached unless the teacher of ascetical theology and the spiritual director receive the necessary cooperation of other members of the seminary faculty. They must all cooperate in this all-important work of training seminarians to be men of God. They must agree on a common plan, must be animated by the same ideals, and must employ the same method. Above all, there must be agreement as to what doctrine or doc-

trines constitutes the very basis of spiritual life. Dogmas are not mere speculative truths; they are norms of action and inspire action. Dogmas beget piety. And if there is a central dogma of Catholicism, that dogma, and no other, must be made the principal source and inspiration of growth in Christian perfection.

In the divine scheme of salvation, conceived by God from all eternity, Jesus Christ, the Incarnate Word, occupies the central place, not only the historical Christ, the Christ who sojourned in Palestine, who died for our sins and rose again for our justification, and who now sitteth at the right hand of the Father, but the same glorified Christ who even now lives in the Church and in and through the Church continues his life-giving work of redemption. "No one goeth to the Father," said our Lord, "save through me." (John 14:6.) And Saint Paul stresses the central position of Christ in the divine economy of salvation in the words: "There is one God, one mediator also between God and men, himself man, Christ Jesus, who gave himself a ransom for all men." (I Tim. 2:5-6.)

If Christ, the historical and the Mystical Christ, not two Christs, but two aspects of one and the same divine being, occupies the central place in the divine scheme of salvation, then the doctrine concerning Christ as "the way, the truth, and the life," generally known as the doctrine of the Mystical Body, is the central dogma of Catholicism and as such the basis of all spiritual life and spiritual perfection.

May I, therefore, be pardoned if, for the sake of clearness and precision, even at the risk of platitudinous repetition, I sketch the doctrine of the Mystical Body and speak briefly of the place of the Mystical Body in the divine economy of salvation.

II

The sacrament of Confirmation intensifies our incorporation into Christ and the sacrament of Holy Orders creates a line of demarcation between ordinary members of His body

and organs of His priestly activity in the world. The other sacraments either restore life to members if they have lost it through sin or increase and strengthen it. Thus the sacraments are the visible means by which the individual Christian grows in spiritual life and attains his spiritual stature and they are the means by which the whole mystic body is built up. They are the divinely appointed ways by which all things are restored in Christ, the ways of individual as well as social regeneration, of individual as well as social growth and perfection. The individual is renewed in and through the mystical or sacramental organism of which he is a living member.

God, the infinite love, conceived the plan according to which men were to be restored to the supernatural order and creatures be again united to their Creator. The direct and immediate bonds were forever broken by the sin of Adam; henceforth, the union was to be through His Only Begotten Son. The unity of mankind in the natural sphere, which was not disturbed by Adam's sin, was to be again supernaturalized in and through Christ. All men were to be united in Christ and through Christ with the Triune God.

The Incarnation of the Son of God was the first step in the realization of this plan. It initiated the creation of a new divinized humanity and fulfilled the primary purpose of all divine activities *ad extra*—the glorification of God. It marked the beginning of that life of sacrifice which earned the life of glory, not only for Christ, but for all His human brothers.

The life of sacrifice consummated on the cross merited for Christ the abundance of created grace with which His sacred humanity was adorned. Not only did He merit this grace for Himself, but for all those who shared in His human nature. He was the juridic head of mankind and, hence, all men were potentially justified in Him. Christ, as man, was the ambassador of God and the representative of men. The first juridic head of mankind, Adam, was, because of his fall, the cause of estrangement between God

and men; the second juridic head, the new Adam, Christ, was the cause of reconciliation. Because He was the representative of mankind, all humanity and every individual member of the human race was redeemed through Him. "Our redemption," says Karl Adam, "is not a thing which we have still to effect by our own grace-helped activity; we are already redeemed in Christ our Brother." (Christ Our Brother, pp. 134 f.)

After His ascension into heaven, Christ did not relinquish His position as the ambassador of God and representative of men. He is still the sole mediator of the new dispensation and will retain this office until the end of time, when, as St. Paul says, "he shall surrender the kingdom to God the Father. . . . then shall the Son himself be subject to the Father who subjected all things to him, that God may be all in all." (I Cor. 15:24-28.) Even now, therefore, Christ is the mediator of salvation, the medium through whom men may be united with the Author of their being and give to Him the glory that is His by right. All salvation and all grace comes from God to men through Christ and men give to God the glory that belongs to Him and are justified through Christ alone. He is the principle of salvation and the source of all grace.

But how are men to appropriate the superabundant merits of Christ's redemption? How are they to share in the created grace of Christ's sacred humanity, the created grace of the head, and how are they to live in Christ and through Christ in God? This brings us to the second step in the realization of the divine plan of salvation.

In order to perpetuate the life-giving work of redemption, Christ established a visible hierarchical society of which He is not only the juridic, but also the mystical head, a society which is in a very profound sense the continuation of the Incarnation, its extension in space and time. This visible society is the body of Christ, fashioned and constituted according to the theandric model. In the Word Incarnate, divinity and humanity meet and, although remain-

ing distinct, are united in the one person of the *Logos*. Similarly in the Church, the Mystical Body of Christ, the visible elements are united with the invisible, the external with the internal, the natural with the supernatural, the human with the divine. The Holy Spirit dwelt in Christ as a "spirit" and acted as the bond of union between humanity and divinity. The same Holy Spirit dwells in the Church, not merely as a spirit, but as its soul, and acts as the bond of union between the members and the head, Christ, and thus "elevates" the natural and human elements to the level of supernatural and divine order of being. The Catholic Church, therefore, is a living supernatural organism eternally predestined by God to be the medium of salvation for all men, for it is the divinely appointed means whereby men may participate in supernatural life, the life of Christ and through Christ as man in the life of God. The Church is the fulness of Christ—*pleroma Christi*. "It completes and perfects Christ," says F. Prat, "in the plan of redemption, the nourishment of the head being able to go from the head to the members only through the medium of the body. . . . Christ is completed by the Church as the head is completed by the members." The work of Christ would have been somehow unfinished, the purpose of His incarnation, death, resurrection, and ascension, would not have been fulfilled or achieved if there were no Church, no visible supernatural society in a visible world of men given the means whereby men could share in the fruits of His redemption. Glory to God is rendered through Christ—the historical and Mystical Christ—in the Holy Spirit. This thought, so vital to the understanding of the true nature of Catholicism, is expressed in the ancient Christian pre-Arian doxology: "*Gloria Patri per Filium in Spiritu Sancto.*"

. The Church, a divine creation, resembles man-made societies in its outward architectonic structure, but its inner spirit, its inner life is of an entirely different order. St. Paul calls it the body of Christ in order to emphasize the

difference between the Church and human organizations. The adjective "mystic" was added in the thirteenth century for the purpose of distinguishing it from the Body of Christ in heaven and in the Holy Eucharist. The head of the body, the Mystical Head, is Jesus Christ, primarily, but not exclusively, in His capacity as the eternal and unique High Priest of the new dispensation. The bonds which united Christ to His followers during His sojourn upon earth were not severed at the time of His ascension into heaven. The glorified Christ, "sitting at the right hand of the Father," is still quasi-physically united to all those who are citizens of His spiritual kingdom upon earth. He is the source or fountain-head of all supernatural life which vivifies and invigorates the members of His body. He is the vine from whom the vital sap flows into all the branches on the tree of life. The branches live and bear fruit only as long as they remain united with the vine.

If men, therefore, would participate in Christ's life and through Christ be "partakers of the divine nature," they must, in normal circumstances, become actual and active members of the Catholic Church. Individual ways to God are not possible in the new dispensation, for they are contrary to God's eternal design as revealed in Sacred Scripture. "In love," writes St. Paul to the Ephesians, "he predestined us to be adopted as his sons through Jesus Christ. . . . It was the purpose of his good pleasure in him . . . to bring all things to a head in Christ." (Eph. 1:5, 10.) Ways which lead to God are through the Mystical Christ; they are communal or social. All men are potentially justified through Christ, but if they are to be actually justified they must "put on" Christ, become members of Christ, and Christ must be their head, not only in the juridic or moral sense, but also in the mystical or quasi-proper sense. Christ is the juridic head of all creation; all creation is, as St. Paul says, "through him and unto him." (Col. 1:17.) He is the juridic head of the invisible Kingdom of God, of the communion of saints, but He is the

Mystical Head of only one society, of one visible communion—the Catholic Church.

The conditions of membership in the Mystical Body were laid down by Christ Himself when He said to His Apostles: "Go ye into all the world and preach the gospel to the whole creation. He that believeth and is baptized shall be saved." (Mark 16:15-16.) Faith and baptism are the two links which unite us with Christ. Faith inaugurates and baptism realizes our incorporation into Christ. We are grafted on the Mystic vine and initiated into a new life and become new creatures, new men—brothers of Christ and children of God.

The sacramental system of the Church is the means by which in normal circumstances the divine plan of salvation is realized objectively. It constitutes the objective phase of growth into Christ and of the extension of the kingdom of God upon earth. There is, however, another phase, another aspect, which is also essential to the completion of the divine plan and that is the subjective phase or the individual cooperation of the members of Christ's mystic body. Incorporation into Christ and growth in Christ is primarily the work of God but it also postulates free cooperation on the part of men. Besides the *opus operatum* of the sacraments which demands free cooperation and right disposition on the part of recipients, there is also another means of individual and social spiritual growth: the *opus operantis*, the wholly personal effort, the individual endeavor and activity of the members of Christ. To participate in the merits of Christ's redemption in the fullest measure, the wayfarer upon earth must imitate Christ, model his life on that of Christ, reproduce ethically and subjectively the life of Christ in his own life, or, to use St. Paul's phrase, he must grow into Christ, "grow in all things into him who is the head, Christ." (Eph. 4:15.) The life of the member must be assimilated, configured, or conformed to the life of the head if he is to develop the life of grace here below into the life of glory in the world to come.

Redemption was not accomplished in a few hours. Christ began His life of sacrifice at the moment of Incarnation; His death on the cross was the climax and ritual consummation of that sacrifice. Its essence was the complete surrender to the will of the heavenly Father. "He humbled himself by obedience unto death, yea, unto death upon a cross." (Philip. 2:8.) That is the reason why, as St. Paul says: "God hath exalted him above the highest and hath bestowed on him the name which is above every name." (Philip. 2:9.) Similarly, the member of Christ's Mystical Body, if he is to grow into Christ and to attain the life of glory, must, in obedience to the will of God, lead a life of sacrifice and following the footsteps of his divine model and exemplar. He must turn his back on the life of ease and self-indulgence and choose a life of mortification, self-denial, and suffering. "They that are of Christ Jesus," says St. Paul, "have crucified their flesh with its passions and desires." (Gal. 5:24.) A true follower of Christ thus develops and completes subjectively and ethically what was effected objectively and ritually in the Sacrament of Baptism. Baptism is the sacrament of initiation into a new life, the life of the glorified Christ, the head of the Mystical Body, because it unites the Christian in a mystical, yet very real way with the dying Christ. The way of the cross, therefore, the way of the Head, must also be the way trodden by every member of His Mystical Body. There cannot be one law of growth and perfection for the head and another for its members. If there is to be solidarity and union in life, there must also be solidarity and union in suffering and death. Life and death—in mortification and self-denial are processes indispensable to growth in the mystical organism. "Ever we bear about in our body," St. Paul could say of himself, "the dying of Jesus, so that the life, too, of Jesus may be made manifest in our bodies." (II Cor. 4:10.) Should not every Christian, every "saint," every citizen of the supernatural Kingdom of God, strive to realize St. Paul's ideal in his own life,

but especially those who are the chosen members of Christ's Mystic Body? This heroism of everyday life is an indispensable condition of spiritual growth. A Christian, therefore, must so live as to be able to say with St. Paul: "Christ shall be glorified in this body of mine, whether by its life or by its death. For me to live is Christ and to die is gain." (Philip. 1:20-21.)

There is yet another reason why our lives should be conformed to the life of Christ. "I rejoice in my sufferings on your behalf," says St. Paul, "and make up (fill up, complete) in my flesh what is lacking in the sufferings of Christ, which is the Church." (Col. 1:24.) Life of sacrifice for the members is part of the divine scheme of salvation. Self-annihilation and suffering of the members completes and perfects the passion of the Head-Christ. In proportion as the faithful through suffering grow in Christ and into Christ, the Church also grows, for what St. Paul calls "the perfecting of the saints" involves the perfecting of the Mystical Body of Christ. The spiritual vitality and growth of the members is indispensable to the growth of the whole body, and the growth of the whole body reacts upon the life of the individual. Progress in spiritual life and spiritual perfection, is, therefore, not only of great advantage to the individual, but is something the individual Christian owes to himself and to society. In this sense it is an individual and social obligation. St. Paul viewed it in this light, for he earnestly admonished the Ephesians to contribute their share toward the growth and building up of the Mystical Body of Christ. (Eph. 4:12-16.)

III

This broad outline of the doctrine of the Mystical Body, not to be confounded with the doctrine of the communion of saints, is in itself a sufficient indication of the place it should occupy in the seminarian's spiritual life and spiritual training. Ascetical, or spiritual life, is the conformation of one's whole being, words and actions, thoughts and

sentiments, to Christ, in Christ, and through Christ. This is at one and the same time the ideal of spiritual growth and the primary or fundamental law of spiritual training. Without the knowledge of this ideal and without the application of this law, all running in the race is bound to be aimless.

But why stress a point which is so obvious and so generally recognized? It may be obvious, but it is not generally recognized. The doctrine of the Mystical Body is not accorded the place it deserves in Christian life, and it may be quite possible that it is not made the basis, the foundation, the groundwork of the seminarian's spiritual training.

I must confess that I am bewildered by the great variety of views expressed by Catholic writers on the nature and meaning of sanctity, on the nature and meaning of spiritual life, spiritual growth and perfection. To quote only one example, which is typical of dozens of others. In a recent book, written expressly for seminarians and priests, containing some very excellent advice, I discovered the following message: "What is the true nature and meaning of sanctity? According to the best of our spiritual writers and the greatest of our theologians, sanctity consists simply in doing the will of God." The author does not reveal the names of these writers and theologians.

Another source of confusion is the distinction made by some Catholic writers between Christian life and spiritual life. Christian life they define as the life of God within us, and spiritual life as the perfection of Christian life. Neither of these two definitions is theologically accurate. Christian life is life in Christ, identical with spiritual life. He who leads a truly spiritual life lives in Christ and Christ lives in him. "It is no longer I that live," says St. Paul, "but Christ that liveth in me." Christian life is called spiritual life, not because the soul or man's immortal spirit alone lives by it, but because it is the life of the Holy Spirit,

who is the soul of the Church and who, according to St. Paul, is the "Spirit of Life." Not the soul only but the body also becomes in the process of justification the dwelling place of the Holy Spirit. It was an integral part of St. Paul's teaching that our bodies not merely await a glorious resurrection on the last day, but even now share the spiritual life of the Mystical Head of the Church—"a fact," says Father Lattey, "which some ascetic writers might perhaps have done well to take a little more to heart." Justification is a spiritual and supernatural renewal or regeneration of the whole man—body and soul.

If the nature and meaning of spiritual life is to be correctly understood, it must be viewed in relation to the Mystical Body of Christ. Viewed in this light, it is readily seen that the terms: Christian life, spiritual life, religious life, moral life, life of virtue, life of grace, life of piety, are interchangeable. Justification or sanctification, if the terms are used in the broad sense, is the transfusion of divine life from the Head—Christ to the members. The members receive into them accidentally, yet really, that which is in God substantially. This supernatural life connects them with God, not directly and immediately, but through the Mystical Christ, and "places them in a very special union with Him and infuses into them borrowed qualities that are divine." This life of grace is in the words of St. Thomas—*quaedam inchoatio gloriae in nobis*—a beginning of glory.

Students of theology know that this is the only correct explanation of the meaning and nature of Christian life and Christian sanctity. One would surely not expect Catholic writers and Catholic "ministers of the word" to teach anything contrary to the doctrine contained in the sources of revelation—Sacred Scripture and Tradition. Why, therefore, the discrepancy which sometimes amounts to contradiction, between scientific theology and "popular" theology, liturgical piety and popular piety, liturgical devotions and popular devotions? Priests and theologians do not use the

same terminology, nor do they seem to agree as to what constitutes the very basis of spiritual life.

Catholic audiences frequently hear the messengers of the glad tidings speak of all grace as some kind of divine aid which helps us in the battle of life. The "ministers of the word" fail to make the proper distinction between sanctifying grace and actual grace, and overemphasize the need of actual grace for a truly Christian life. They misinterpret St. Paul's illustration in which he compares Christian life to the races in the stadium, as if it taught that supernatural life, life divine, life eternal, were something to be reached after a brief sojourn in this vale of tears, whereas, in reality, it is the pearl of great price which the wayfarer may possess even now upon earth. They degrade Christian life to the level of natural life fortified and strengthened by extraordinary divine helps given in answer to prayer. What needs to be stressed in our teaching and preaching is the need of sanctifying grace which, in its ultimate analysis, is union with the Mystical Christ and through Christ with God.

It cannot be a matter of indifference to Catholic institutions of learning whether Catholic writers and preachers of the gospel write or speak with theological accuracy, even though couched in popular form, or with the freedom allowed by oratorical license. The Church is, indeed, a mighty structure built upon the rock of Peter, but to picture the Church as an organization or moral body only, established by Christ for the purpose of helping men, step by step, to climb the mountain of holiness, is to misrepresent its nature. "The fundamental truth, the specific idea of Christianity," said Soloviev, the modern prophet of divinized humanity, "is union, union of the human and the divine." "The essence of the Church is communion between God and men in Christ."

There are also other vital truths of Christianity which are not adequately presented and explained by pulpit orators; for example, redemption, sin, the sacramental system

of the Church, etc. The Redeemer of the world is not merely God appearing among men for the sole purpose of teaching them and winning their love. Sin is not merely defiance of God's authority, causing His displeasure. The sacraments are not simply means of removing sin and restoring divine friendship or helps in temptation. The Sacrifice of the Mass is not only an act by which "Christ the eternal and omnipotent God" is brought down from His throne in heaven and placed upon our altars. Grace is not merely a mysterious divine aid to solve moral problems.

If pulpit oratory would be an indication of the general level of theological knowledge among priests, members of seminary faculties cannot offer the excuse that it is due to factors over which they have no control. The preaching of priests reflects to a large extent their seminary training. And if priests whose special duty it is to form Christ in the faithful by word and by example fail to fulfill their task, it is due to the fact that Christ the shepherd and Christ the priest was not formed in them during their seminary days.

If there are defects in seminary training, intellectual and moral training, they must be corrected, first, by giving the doctrine of the Mystical Body its rightful place in the seminary curriculum. Psychologists tell us that in character formation the understanding of the ideal and motivation are of primary importance. The seminarian, the priest of tomorrow, must know the basis and the aim of spiritual life, as well as the way that leads to spiritual perfection. He will find all this in the doctrine of the Mystical Body.

Sanctity and zeal are, indeed, divine gifts and God may bestow them on a few chosen souls whose theological knowledge is limited. In normal circumstances, however, God does not work miracles without necessity. It would, therefore, be presumptuous on the part of seminarians to expect to become saints and to grow into Christ without understanding the fundamental principles of spiritual life and growth. Zeal without knowledge is insufferable. The

seminarian, therefore, should study the different branches of theology, not for the purpose of enabling him at some future time to give the same information in abridged form to the people, but for the purpose of gaining a comprehensive view of the different truths of the Christian religion. His knowledge of theology must be organic, orderly, systematized; that is to say, he must understand the exact relation of one dogma to another and understand that in the "*theologia viatorum*" all dogmas may be grouped around the central dogma which is the master idea of St. Paul's theology, the dogma of the Mystical Christ. Christ is the way, the truth, and the life, the way of God's descent to men and man's ascent to God, is the focal point in the divine plan of redemption. Toward Him everything supernatural converges; from Him, as center, all supernatural life radiates.

The doctrine of the Mystical Body was the groundwork of the theology of the most illustrious Fathers of the Church, and "it sums up," says Abbe Anger, "and unifies everything in the *Summa Theologica* of Saint Thomas." It deserves the same place in the modern seminary curriculum. The Spiritual Director who should make this doctrine the main theme of his spiritual conferences, should also receive the cooperation of his colleagues. There should be more of ascetics in dogmatic theology, for it is one of the duties of the teacher of this branch to show the application of the doctrine to spiritual life. The teaching of moral theology should be more closely related to dogmatic theology and to ascetical theology. Important as is the teaching of canon law, the seminarian should not be given the impression that canon-law mentality is essential to success as *alter Christus*. In the class of sacramental theology, the doctrine of the Mystical Body should be given the most prominent place, for the sacramental system of the Church cannot be adequately understood if studied apart from this doctrine. Furthermore, in this class, too, the nature and dignity of Catholic priesthood must be correctly explained

and care should be taken to avoid the mistakes of Catholic writers who with more eloquence than theological precision extol the dignity of the sacerdotal state by claiming for it powers greater than those of angels, archangels, and even the Blessed Virgin Mary.

And if the doctrine of the Mystical Body is taught and insisted upon in every department of theology, the professor of liturgy will find little difficulty in training his students in the externals of liturgical functions. The students have already learned the nature and the meaning of the Church's liturgy. They have realized that liturgical acts are social acts, and, therefore, the acts of Christ sanctifying the members of his body.

Every seminary that keeps aloof from the liturgical movement is defeating its own purpose. The information which is imparted in the various classes is for the purpose of training and reformation. Instruction is the beginning of that education which is completed through the liturgy. The primary aim of the liturgical movement says Doctor Pinsk "is the right orientation of religious consciousness, which will enable the faithful to take an active and intelligent part in the liturgy and which will enrich their personal piety from the abundant wealth of the entire body of the Church." (Divine Worship, p. 7.)

The Church is a sacramental organism and a sacramental communion (I am using the word in the sense of the German word *Gemeinschaft*) and, therefore, a liturgical communion. The communal or liturgical worship which has for its purpose the glory of God the Father Almighty (See the collects of the Mass of the catechumens on Good Friday) is the ultimate end of the Church and as such is the most effective expression and the center of all vital and supernatural processes within the liturgical communion.

Basically, therefore, all piety is liturgical piety and if it is not liturgical it cannot be genuine piety. There cannot be any real opposition between what is called ascetical or subjective piety and liturgical and objective piety. They

are merely two aspects of one and the same reality—the piety of the Mystical Body of Christ and its members. They may not be separated but must be integrated and intertwined. All religious life is life in Christ, all spiritual growth is growth in the Mystical Christ. A Christian detaching himself entirely from the social organism—the liturgical communion and leading a life of union with God, a Christian in isolation, is a contradiction in terms.

Liturgical piety and liturgical devotions must, therefore, of necessity, be given precedence over what are called “private” or extra-liturgical devotions, first, because of their intrinsic value and efficacy, and, second, because they are important factors in the development of the communal or liturgical consciousness, of the consciousness that there is only one access to God the Father “who dwelleth in light inaccessible” (I Tim. 6:16) and that is through the Mystical Christ. The ideal, the norm, and the standard of all devotions is the liturgy of the Church. If private or extra-liturgical devotions do not harmonizè with the spirit of the liturgy, the spirit of the *ecclesia orans, sacrificans et sanctificans*, they are harmful to genuine Catholic piety. Anything that promotes and fosters rugged individualism in Catholic life is out of harmony with the Catholic spirit. The test of genuineness to be applied to all Catholic devotions, including the many forms of devotion to the Blessed Virgin Mary, is fittingly expressed in the ancient Christian pre-Arian doxology: *Gloria Patri per Filium in Spiritu Sancto*.

The liturgical movement is not a fad of a few misguided enthusiasts; it is intimately bound up with the truth of the Mystical Body of Christ. The doctrine of the Mystical Christ is the basis and inspiration of the movement. The aim of the movement is not only to restore among the faithful an understanding of the texts and forms of the extant liturgy, but to restore the genuine spirit of Catholicism and genuine Catholic piety. Not the rubrics, not the externals of liturgical functions is what matters principally, but

the inner spirit of the *ecclesia vitae*, of "the church of the living God." (I Tim. 3:15.)

I am inclined to think that if priests who have done noble work for the liturgical movement have frequently met with apathy and indifference on the part of the people and fellow priests, it is in no small measure due to their methods of approach. Thus, for example, if the faithful are to take a more active part in the Sacrifice of the Mass and the numerous abuses in connection with the Sacrifice are to be eliminated, they are first to be instructed concerning their position and status in the Mystical Body of Christ. They must be told that they, too, share in the priesthood of Jesus Christ, not only in the figurative, but also in a very real sense. Every member of the Mystical Body shares in the dignities and honors of the head in a greater or lesser degree according to the position he occupies. The Sacrifice of the Mass is the sacrifice of all the faithful because it is the sacrifice of the Mystical Christ whose members they are. When the faithful become conscious of their inner and vital relation to the unique High Priest of the New Law they will more readily see the necessity of more active participation in this mystery of the Church and display more eagerness in understanding the formulas and actions prescribed for its celebration.

If the liturgical revival as a means of spiritual regeneration is of vital importance to the Church, it must be given undivided allegiance and support by our seminaries—the training grounds of future leaders of the movement. The liturgical spirit, however, the "Mystic-Body" spirit, is to be cultivated in seminarians, not solely for the purpose of training them for leadership, but because the richness and abundance of their own spiritual life is dependent on it. Liturgical functions and liturgical devotions should be given the most prominent place in seminary life as means of the seminarian's spiritual growth and spiritual training.

The centre of the liturgical life of the Church, the heart of the liturgy, and, in a certain sense, the heart of the

Mystical Body of Christ, is the Holy Eucharist. Holy Eucharist is the completion and consummation of our incorporation into Christ. The Eucharistic Sacrifice, of which Holy Communion is an integral part, should, therefore, always be the center and focus of seminary piety. Eucharistic piety is not only one of the many forms of piety increasing our growth into Christ, but the one indispensable form. It is not only one of the many means of spiritual growth and spiritual perfection, but is the root and the mainspring of spiritual life. "Christ," says Dr. Pius Parsch, "appears to us in the Mass in the work of His redemption, not only to be present among us, to comfort us, and to teach us, but to unfold the divine life and preserve it for us. It is the bread that unites us intimately and inseparably with the sources of all life, with Christ, who nourishes the life of grace within us." (The Liturgy of the Mass, p. 14.)

I cannot take time to dwell long on this or other phases of the seminarian's spiritual life and spiritual training, as, for example, his prayers, daily meditation, extra-liturgical devotions, spiritual conferences, spiritual reading, biannual retreat, etc. There is not a single step in the seminarian's growth which is not illumined by the doctrine of the Mystical Body. In fact, it is only in the light of this doctrine that growth in spiritual perfection can be truly evaluated. In all spiritual exercises, the seminarian should never lose sight of the fundamental law of life and growth—conformation and assimilation to Christ, the meek and humble Nazarene and the glorified Christ who is the Mystical Head of the *ecclesia vitae*. (2 Clem. 14:1.)

It would be useless to exhort seminarians to strive for holiness, to lead a life of recollection and detachment from this world, to threaten them with everlasting punishment if they squander their time in sinful idleness and sloth, unless they be taught how to pray, how to meditate, and how to lead a Christ-like life. All this, of course, is done in our seminaries, but it may be well to scrutinize the

methods which are actually employed in forming Christ in the priests of tomorrow. May it not be possible that the individualistic attitude, the selfish attitude—the “God and myself” attitude—is stressed too much, and the Christocentric, the liturgical or “Mystic-Body” attitude—the “God, the Mystical Christ and myself as a member of a living organism” attitude—is entirely neglected? Is Christian religion presented as a religion of joy, and Christian life as life in Christ victorious over sin and death, or are they pictured as a continual struggle against the world, the flesh, and the devil which some day, somehow, and somewhere will be rewarded by the beatific vision of God. Furthermore, we might ask ourselves, Is the doctrine of the Mystical Body treated in our seminaries as a speculative subject handed over to the professor of dogmatic theology, or is it really made the foundation of spiritual training? Does the application of the doctrine penetrate into every nook and corner of seminary life? The liturgical spirit, the spirit of the liturgical communion, the “Mystic-Body” spirit, is the only one that will beget in seminarians true piety, apostolic zeal, selflessness, and self-sacrifice. When the seminarian can say with Saint Paul: “It is no longer I that live but Christ that liveth in me,” then he is ready to take his place in the ranks of those who preach Christ crucified and Him risen from the dead.

The priests, the “ministers of the word,” must proclaim in season and out of season that the knowledge of Christ and of the Father is essential to participation in the life of God. “This is everlasting life,” says St. John, “that they know thee, the only true God, and him whom thou hast sent, Jesus Christ.” (17:3.) Knowledge and understanding is the fruit of labor. We might, therefore, ask this pertinent question, How much time, outside the half-hour meditation and the class of Sacred Scripture is devoted by seminarians to a systematic and scientific study of the life of the historical Christ, of that life which is reproduced

and continued in the life of the Church—in the life of the Mystical Christ?

Priests offering the Sacrifice of the Mass and administering the sacraments lend to Christ as it were the use of their hands and feet in order that the invisible High Priest might exercise His priestly activity in a visible world of men, and, in the recitation of the divine Office they lend to Him the use of their tongues in the eternal praise and adoration of His Heavenly Father. The recitation of the Divine Office is not a burden to be borne patiently, but a privilege bestowed on the ministers of Christ, a privilege in which even the ordinary faithful may have a share. We might ask, If seminarians are to look upon the recitation of the Divine Office in this light, What part does it play in their daily life? Is the nature and meaning of this liturgical prayer explained to them the year before they receive subdiaconate, or is the structure of the Divine Office made a subject of study the very first year the student enters the seminary? "He knows how to live well," says St. Augustine, "who knows how to pray well." Would not the recitation of at least a part of the divine Office be a useful method of teaching the seminarian to pray well? The Divine Office is a liturgical prayer, a prayer of the *ecclesia orans*, and, therefore, a prayer of Christ himself. This is the reason, no doubt, why St. Alphonsus declared: "A hundred private prayers are not worth one of the divine Office." Furthermore, would not the recitation of part of the divine Office be a corrective of the spirit of individualism which seminarians will sooner or later discover in popular prayer-books?

The liturgical or "Mystic-Body" spirit must also animate the seminarian in his daily meditation. If the daily meditation is not given orally by the Spiritual Director but is read by the Prefect of the student body, great care should be taken in the selection of proper books of meditation. Meditation books inevitably bear the stamp of some special school of spirituality. Books which may be well adapted

to the use of some monastic communities may not be equally profitable to secular priests.

This also applies to spiritual reading as distinct from daily meditation. Doctor Kerby, in his work "Prophets of the Better Hope," justly complains that some priests are unfair to spiritual literature because of their lack of spiritual taste and because of a mistaken attitude that mere mechanical reading will satisfy the obligation. Priests, in their turn, have reasons to complain that much of the spiritual literature is unfair to them and especially unfair to seminarians. Priests may be able to separate the wheat from the chaff; seminarians do not possess the necessary theological knowledge. If indiscriminate use of all so-called spiritual books is not to be encouraged in the seminary, the librarian must not be remiss in his duty to select and to put on the library shelves only such books which possess real merit and are likely to stimulate and promote the seminarian's spiritual growth. If this statement should be interpreted to imply that there is need of censorship of censored books, I do not hesitate to say that every seminary professor favors it. There is also general agreement among teachers in seminaries that sermon books and sermon aids should be excluded from seminary libraries.

This is a summary treatment of a very vital problem for our seminaries, but I genuinely hope that it has thrown some light on the relation between the doctrine of the Mystical Body and the seminarian's spiritual life and spiritual training.

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THE MYSTICAL BODY AND THEOLOGICAL STUDIES

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The Encyclical Letter, "*Il fermo Proposito*," of Pope Pius X, addressed to the Bishops of Italy, in 1905, contains the following words: "To restore all things in Christ has ever been the Church's motto and it is especially ours, in the perilous times in which we live. To restore all things, not in any fashion, but in Christ; that are in heaven, on the earth, in Him—adds the Apostle—to restore in Christ, not only what depends on the divine Mission of the Church to conduct souls to God, but also, as we have explained, that which flows spontaneously from this divine Mission; viz., Christian civilization in each and every one of the elements which compose it."

Many years earlier, speaking of the Mystical Body of Christ, the Schema of the Vatican Council said: "There is the sublime structure of the Church. We ought to make it known to the faithful that they may soundly anchor their souls therein. That truth can never be presented too often to the minds of the faithful, nor can there be too deeply fixed therein the truth of the excelling beauty of the Church whose head is Christ."

At first glance, the consideration of the doctrine of the Mystical Body and its relation to theology seems a very speculative question. And in our Convention meetings scarcity of time makes our discussions eminently practical. But what Pope in Centuries met and solved the problems that confronted him, that concerned the faithful, in a more practical manner than Pope Pius X? And his motto, and the end to which he constantly reached, was to restore all things in Christ. The Schema of the Vatican Council, too, emphasizes above all the practical value of the teaching concerning the Mystical Body. Therefore, the relationship of the doctrine of the Mystical Body to the theological sciences; i. e., theology and its accompanying

studies, should provide a very practical problem. We do not profess to explain it fully in this short paper, much less offer a solution. At best, we can suggest means of considering it.

The doctrine of the Mystical Body is the doctrine of the love of God. God created the world for His own glory. But above all the orders of creatures ranked spiritual beings. And from the very beginning God gave them, both angels and men, sanctifying grace. He wished to dwell with them in the closest intimacy. This, in fact, the end of creation, was the elevation to the supernatural order. When this first order had been destroyed, God became united to man in a hypostatic union. A Divine Person became man to dwell amongst us full of grace and truth. He restored grace to man.

Being placed in a supernatural order by grace, the end of man's existence is union with God. It is begun here on earth, to be completed in heaven. This union on earth, by grace, is a transcendent union surpassing in its intimacy and depth all types of union known by natural experience. But this union of grace is "In Christ," where the union of all with God is established or founded on the hypostatic union of one; namely, Christ. Briefly, God has joined us to Himself not as isolated individuals and without reciprocal relations with one another. God loves us so that the love which produced Christ extends itself to make us the adopted sons of God. And not only is this love one in its source or principle—but it is objectively one—the work of His love is one—and that unity is Christ. Thus Christ, and in His humanity, has been by the fact of the Incarnation—the unique source of all the other unions that God has realized with men. In other words, Christ is the principle and source of the supernatural life of man in such a way that we form with Him and thus with one another, an organic unity—one Mystical Body.

In heaven, we know that we shall live in God, not that He becomes for the elect the adequate principle of their

vital activity, but, nevertheless, He will participate in the conditions of their subjective activity enough to be called in a lesser sense their life. The present life is a beginning of the future life. But God in giving a participation of His life to creatures, does not depend upon them for His existence. He remains one despite the innumerable multitudes to whom He gives Himself; thus, all Christians have the same supernatural life. They are all one and that identity of divine life comes to us from Christ; thus, we possess a vital unity in Christ. We form in Him and with Him one Mystical Body.

All grace comes to us through Christ; thus, when we pray, when we suffer, when we do good works, when we love God, it comes from Christ.

This is the doctrine of our union in Christ.

Theology is the science of our knowledge of God. And it is only by revelation that we possess the greater part of this knowledge. However, theology is a human science. God when he makes known His truth to our intelligence demands complete acceptance. This is our act of faith. Faith, nevertheless, is an act of the intellect—“*elicited ab intellectu*,” and an act of faith is impossible without a desire to understand, however, slight it may be. To accept God’s truth and to put it aside without further interest would be like the buried talent in the Gospel parable; thus, theological effort comes after faith. It has to be done in an orderly and systematic way making use of every aid that the work of centuries has provided towards its better understanding.

It is characteristic of every science to seek unity, not only for harmony, but for a clearer exposition of the subject-matter. It seeks some fundamental truth from what all the other truths may be drawn—a truth which in the science of which it deals can be used to explain all other truths. For this purpose, everything is connected with it—led back to it, explained by it in such manner that the whole science receives from it the clearness it possesses.

Although theology is not a science exactly as other sciences and cannot be reduced to unity just as these other sciences, yet it can be reduced in some way to unity about a fundamental truth. This is supported by what is taught in the Constitution "*De Fide Catholica*," promulgated at the Vatican Council (Sessio III, Cap. IV), "*Ac ratio, fide illustrata, cum sedulo, pie et sobrie quaerit, aliquam, Deo dante, mysteriorum intelligentiam, eamque fructuosissimam assequitur.*" Thus, reason can seek with the help of God's grace to understand better divine truth. The Vatican Council continues by indicating ways in which this fruitful intelligence may be acquired. The second way it states thus: "*tum e mysteriorum ipsorum nexu inter se*"; namely, in considering their unity or connection one with another, our knowledge will be more perfect.

There is no question of whence comes unity in theology. It is simply speaking—God. He is the formal object of theology giving it all unity. But we are seeking, not the source of unity in theology "*quoad se*," but we are seeking, if possible, some fundamental truth which unites them and makes them comprehensible to us. It is their source of unity *quoad nos*. In a living organism, all different parts partake of the same one life. In theology, what is this one living truth of which its parts are manifestations? Certainly, it cannot be a particular dogma, considered as one individual doctrine. It must be a truth that speaks at the same time of God and the works of God—a truth that expresses a point of contact between divinity and humanity, and precisely as such a contact. This living truth is the truth of the Mystical Body of Christ. It speaks to us of both God and man, of men in so far as they are united to God in Christ, and God in so far as in Christ He is united to men.

The documents of our faith constantly repeat—Christ is all, all in religion, all for the faithful, because He is, taken in His Mystical totality, both the end and the way, the head and the members, the Saviour and the Church. He is

above all and in all the seal of unity. He is the unity of God and men. He is the unity of men with one another and He is God and man; Head and Body, consubstantial to the Father, consubstantial to men—one only Christ.

We must remember that this mystical unity is superior to our natural powers of knowing and surpasses natural unities that we know and can conceive. Christ, both God and man, is more capable of uniting the faithful in Himself than the soul of man is capable of holding together in its bodily organism physical and chemical forces. Thus, though difficult of understanding, nevertheless, just as in reality the Mystical Christ unites all supernatural realities, in the same way does the truth which expresses this unite all supernatural truths. Simply the doctrine of the Mystical Body of Christ is the center of all Christian teaching—it is even in a certain sense all Christian dogma.

The theological explanation of any doctrine is thus complete if it leads back to the central truth of the Mystical Christ. We must not forget that the first and fundamental unifying principle underlying all theology, i.e., *quoad se*, is God Himself. He is the formal and the final object of theology and absolutely final explanation in theology.

But for us, God is manifested in the human nature of our Divine Saviour, and no one knows the Father except the Son, and those to whom the Son wishes to reveal Him. Thus, *quoad nos*—in all religious supernatural knowledge—Christ and Christ considered in so far as He is interior to us and at the same time interior to the Blessed Trinity; that is to say, the Mystical Christ is the first fundamental principle of theology. Just as in any science, the reduction of different facts or truths back to the fundamental principles from which all the science springs, produces intelligibility. In like manner, the reduction of doctrines back to the Mystical Christ produces a more perfect understanding of them.

At this point, we can illustrate our meaning in regard to theology proper by showing how in many studies of the

theological course the doctrine of the Mystical Body is gradually assuming its place as the underlying and fundamental truth in the light of which they must be taught. Let us consider how the study of History must be necessarily centered about the Mystical Body. It is explained remarkably well by Rev. Denis Fahey in his book, "The Mystical Body of Christ in the Modern World." His first chapter is called, "The Theology of History." We shall give a synopsis of it.

History is concerned with individual and contingent events. To understand the supreme causes and laws of the events which historians relate, we must stand apart from and above these events. And unaided human reason cannot understand these events, nor their causes. Faith must necessarily help reason and even then it is but a limited knowledge. Only in heaven shall we see in the beatific vision the divine plan in regard to the world events we have known. Until then, but an imperfect attempt can be made at the theology of History. The theologian who has the Catholic Faith can alone understand the supreme realities of life and their relationship to one another.

The philosopher as such does not know of the divine life of grace and nothing of the Mystical Body of Christ. The Philosophy of History; i.e., a knowledge of supreme causes to be true philosophy must be rather a Theology of History. The events of every age in their last analysis are the result of man's acceptance or rejection of the divine plan for ordered human life. Accordingly, the appreciation of these events and of their consequences for the future must be based on what we Catholics know by faith about the order of the world, and we must turn, first of all, to the documents in which the Vicars of Christ have outlined for us what is in accordance with the divine plan and what is opposed to it. Papal documents treating of the Mystical Body in relation to politics and economics, as well as those that deal with the influence of the Saints, are of great importance in the study of History.

The entrance of Christianity into the world meant two things. Primarily and principally, it has meant the constitution of a supernatural society—the Mystical Body of Christ—absolutely transcending every natural development of culture and civilization. Secondly, it has had for result that this supernatural society—the Catholic Church—began to exercise a profound influence on culture and civilization and modified in a far-reaching manner the existing temporal or natural social order. In proportion as the Mystical Body of Christ was accepted by mankind, political and economic thought and action began to respect the jurisdiction and guidance of the Catholic Church. Thus, the natural or temporal common good of States came to be sought in a manner calculated to favor their personal development in and through the Mystical Body of Church, and social life came more and more fully under the influence of the supreme end of man. Thus, Catholic Social Order, in its essence, is the Church, but in its *integrity* it comprises the Church and the temporal social order which the influence of the Church upon the world is ever striving to bring into existence. However, no particular temporal social order will ever realize all the Church is capable of giving to the world. The Theology of History must include, then, primarily the examination of the ebb and flow of the world's acceptance of the Church's supernatural mission.

To sum up, Father Fahey concludes that a study of the history of mankind, to be understood properly, must be centered about the Mystical Body.

Examining, too, the teaching of liturgy, we find precisely the same truth exemplified. Liturgy is our belief put into practice, our doctrine expressed in worship. What is emphasized and insisted upon in the teaching of liturgy? It is the doctrine of the Mystical Body. Again it is, as it were, the central truth from which the liturgy takes its deepest signification. We are one with Christ in the Mystical Body.

“Let us congratulate ourselves, let us break forth into

thanksgiving!" exclaims Saint Augustine. "We are become not only Christians, but Christ." All is common to us in Him—merits, interests, grace, and His mysteries. Thus, all Christ's mysteries are ours. The Father saw us with His Son in each of the events lived by Christ because Christ represented us. He accomplished them as head of the body. He underwent all the sufferings and sorrows of His life on earth for our sake. He merited graces to distribute them to us "*Vidimus eum plenum gratiae et de plenitudinae ejus nos omnes recipimus.*" However, the incidents, the mysteries of Christ's life on earth as regards their material duration are now past. Their virtue, nevertheless, remains and the grace that gives us a share therein is always operating. Christ, our Divine Saviour, stands before the Throne of God as our Mediator. He presents to God His merits and unceasingly communicates the fruit of His mysteries to our souls. Accordingly, the Church takes from the gospels the pages which recount the mysteries of our Saviour's earthly career. It goes further. In the liturgical year, it unfolds a complete cycle of the events of Christ's life. Each feast has its special beauty, its particular splendor, its own grace.

But when we contemplate Christ's different mysteries we are brought to do so, not only in remembrance of what He has done for us, but to glorify God for them by our praise and thanksgiving. It is not only to benefit by His example, but also that our souls may participate in each special state of the Sacred Humanity and draw forth from it the proper grace that the Divine Master attached to it, in meriting this grace as Head of the Church for His Mystical Body. That is why Pope Pius X wrote that "the active participation of the faithful in the sacred mysteries and in the public and solemn prayer of the Church is the first and indispensable source of the Christian spirit." In other words, an appreciation, at least implicitly in our worship, of the living reality of the Mystical Body is the vivifying principle of the liturgical spirit.

In the realm of apologetics and in our teaching on the Church, the doctrine of the Mystical Body is gradually assuming its rightful place. We are all familiar with that very excellent work, "The Spirit of Catholicism," by Karl Adams. It is because of his adherence to this fundamental point of view that his work takes so much of its value. He quotes the words of Saint Augustine, "The Church of today, of the present is the Kingdom of Christ and the Kingdom of Heaven." Again, "Christ the Lord is the real self of the Church. The Church is the body permeated through and through by the redemptive power of Christ." According to Saint Paul, God "hath subjected all things under His feet, and hath made Him head over all the Church, which is His body and the fullness of Him Who is filled all in all." (1st Ephesians I, 22-23.) In these words, Saint Paul completes the description of the economy of the Mystery of Christ. Thus, the holy and invisible society of souls that share by grace in Christ's Divine worship form His Mystical Body. This body, this living organism, appears visibly as a hierarchial society, founded by Christ to continue His work on earth.

The teaching of the Church is the teaching of Christ. It is the extension of the Incarnation amongst us. It speaks with the infallible authority of Christ Himself. It possesses, too, all the power of Christ; thus, true Christianity exists only by absolute submission to the doctrine and laws of the Church. "As the Father hath sent Me, I also send you." (John XX 21.) "He that heareth you heareth Me, and he that despiseth you despiseth Him that sent Me." (Luke X 16.)

The Church is the living continuation of Christ's meditation. Christ after His death can no longer merit. But He is always living to make intercession for us with His Father. It was above all in instituting the Sacraments that Christ willed to establish the means by which after His Ascension His merits would be applied to us, and His

grace given to us. This is a visible guarantee that Jesus is working in the midst of us.

In regard to the study of theology, strictly speaking, as Father Anger states in his work, "The Doctrine of the Mystical Body," "It is surprising, therefore, to find so little concerning the doctrine in our manuals of theology." Yet Saint Paul through this teaching unites all Christian Doctrine and from it draws all his moral teaching. Father Anger, in his work, has here pointed out the way to be followed in our theological studies. As we have established our thesis in the first part of the paper, the doctrine of the Mystical Body is the center of all Christian teaching. In his work, he shows its intimate connection with all Christian dogmas. In successive chapters, he points out that the Doctrine of the Mystical Body sets forth the Mystery of the Incarnation, the love of God manifested in the Second Divine Person assuming a human nature, this union bringing Him into union with all men. The priesthood follows from that office of being our juridical representative.

This doctrine sets forth more clearly Christ's plenitude of grace, the perfection of His knowledge, His Mediation and Priesthood, His place as Supreme Judge, and thus Father Anger considers all doctrines the earthly life of Christ, grace, the Blessed Trinity, the sacraments, the Church, the liturgical year, and our devotion to Mary. Thus, to conclude, we should work for the gradual development of manuals of theology that in their explanation of a particular doctrine will also take care to evolve its connection, its place and its importance in regard to the Mystical Body, and this is properly the work of theology. Christ is not only our only teacher—He is the only content of that teaching and if all supernatural truth comes from Him, His message, in this sense, is Himself. He is as He has said—The Truth.

Theology, no matter what it teaches, never leaves Him aside. Who understands it will find in it a picture of our Divine Saviour. What the Gospel does by its narrative and

its parables, Christian teaching does in terms of doctrine. It makes known to us—Christ. Everywhere in it we can find the Saviour. He is present in the doctrinal formulae, just as He is present in the Sacred Scripture. No discourse, however, can make known the mysterious and hidden reality that is Christ if He Himself did not make it known to us. In studying theology, we are not entering a conquered country, but we are advancing humbly into a sanctuary that contains Christ. He is one with us by grace, He informs our wills and our actions by His Charity, He unites Himself to our thoughts by faith, and He wishes us to know Him better and to be more closely united to Him by our study of theology.

THE IDEALS OF A SEMINARY PROFESSOR

MOST REV. MAURICE F. McAULIFFE, D.D., BISHOP OF
HARTFORD, HARTFORD, CONN.

The scene is near the Jordan River. Along the western bank walks a majestic figure, silent, recollected, earnest. He crosses the ford and passes on. Nearby is the Precursor, the Prophet, John the Baptist. With him are two disciples whom he is training in prayer and penance for the Kingdom of God. As John beholds the Christ he exclaims: "Behold the Lamb of God; behold Him that taketh away the sin of the world."¹ The title is Messianic and expresses the Mission of Christ, His death and our Redemption. The two disciples follow Jesus. He turns and says to them, "What seek ye?" and they answer, "Rabbi, where dwellest Thou?" Thereupon follows the joyful invitation to share His fellowship and lot; "Come and see."² It is the first call to the Apostolate, an invitation to be repeated until the end of time. They accompanied Him and saw where He abode and stayed with Him that day. It was the first day in the company of Jesus, an unforgettable day, prefiguring the days of seminary life where chosen souls live and are formed unto Him.

In a short time, the Apostolic band was completed. "Follow Me"³ rang in the ears and gladdened the hearts of twelve lowly men. Three years long, He trained them for His ministry. He taught them the message of the new Dispensation: "To you it is given to know the mystery of the Kingdom of God; but to them that are without, all things are done in parables."⁴ Gradually and in a benign and kindly manner, He unfolded to them the great truths of our holy religion and confirmed His authority by His answer to Philip: "He that seeth Me, seeth the Father also."⁵ He

¹ St. John, Chap. I, ver. 29.

² *Ibid*, Chap. I, ver. 38, 39.

³ *Ibid*, Chap. I, ver. 43 et alibi.

⁴ Saint Mark, Chap. IV, ver. 11.

⁵ Saint John, Chap. XIV, ver. 9.

told His Apostles: "He who receiveth you, receiveth Me, and he who receiveth Me receiveth Him who sent Me." ⁶ They should be unafraid: "Teach all nations whatsoever I have taught you, and behold, I am with you all days." ⁷ Again, "The Holy Ghost will bring all things to your mind, whatsoever I shall have said to you." ⁸ He trained them to be dispensers of divine truth—to teach all men.

They will reflect Him and His teaching: "You are the light of the world—you are the salt of the earth, a light set on a candlestick—my friends—fishers of men." ⁹ Apostles and ambassadors from the court of the Eternal King! He shared with them His divine knowledge and sent them as His witnesses and messengers to the ends of the earth.

He taught them, too, by word and example, the value and necessity of prayer. He prayed all the night—again He took Peter and James and John and went up into a mountain to pray—whilst they are tossed on the Lake of Galilee, He is at prayer on a nearby mountain, in the watches of the night. They saw and heard Him pray in the Garden of Gethsemane. He taught them to pray: "When you pray say, 'Our Father, who art in heaven.'" ¹⁰ He prayed before many of His miracles; before instituting the Supreme Sacrifice of His Love, He lifted His eyes to heaven and gave thanks. How could they forget the prayer in the Upper Room before His departure for Gethsemane: "I pray for them; I pray not for the world but for them that Thou hast given Me, because they are Thine. Father, I will that where I am, these also whom thou hast given Me, may be with Me." ¹¹ His prayer united them to Him and through Him to the Father. In His presence they breathed the atmosphere of heaven.

He impressed upon them the duty of self-denial, if His

⁶ St. Matthew, Chap. X-40.

⁷ Saint Matthew, Chap. XXVII-20.

⁸ Saint John, Chap. XIV, ver. 26.

⁹ *Passim*.

¹⁰ Saint Luke, Chap. VI, ver. 9.

¹¹ Saint John, Chap. XVII, ver. 9, 24.

likeness was to be found in them and characterize their Apostolic labors. The lowliness of His coming, the long, hard life at Nazareth and the self-effacement throughout His public ministry, gave thought and inspiration to His command: "If any one will come after Me, let him deny himself and take up his cross daily and follow Me."¹² His sorrow, pain, suffering, betrayal, and death seized their souls and made them mindful of a life of complete renunciation if they were to be His disciples in the Kingdom of God. It was a happy training period—three years of companionship with the Son of God in preparation for their mission.

The night before He died was to be forever memorable. It was the bestowing of His Supreme Gift, the Priesthood: "And taking bread, He gave thanks and brake and gave to them, saying, 'This is My Body which is given for you'; in like manner, the chalice also, saying, 'This is the chalice, the new testament in my blood which shall be shed for you.' " Thereupon, He pronounced the momentous words, "Do this for a commemoration of Me."¹³ They were priests forever and like Him according to the order of Melchisedech. Power over His natural body was supplemented by that over His Mystical Body on the first Easter Sunday: "Receive ye the Holy Ghost; whose sins you shall forgive they are forgiven them and whose sins you shall retain, they are retained."¹⁴

Trained and ordained by Him, they are sent into the world to bring it back to God. "As the Father hath sent Me, I also send you."¹⁵ He formed and trained them by word and example. He was the Master, High Priest, and Divine Model.

As the Apostles spread the Kingdom, they, in turn, formed and trained helpers and successors. Saint John conducted a school in Jerusalem, where he gathered and instructed promising subjects for the ministry and inspired

¹² Saint Matthew, Chap. XVI, ver. 24.

¹³ Saint Luke, Chap. XXII, ver. 19, 20.

¹⁴ Saint John, Chap. XX, ver. 22, 23.

¹⁵ *Ibid*, Chap. XX, ver. 21.

them to the following of Christ and the New Dispensation. It was the beginning of the long line of Apostolic institutions wherein the Bishops and the clergy selected and prepared young men for the vineyard of the Lord. These Cathedral Schools were multiplied as the needs of the Church demanded and none exceeded in glory the Lateran, the Pope's Cathedral at Rome. As long as the schools were under the direction of the Bishops, they flourished and sent forth zealous and devout hearts. The rise of the Universities, however, weakened and lowered the standards of ecclesiastical training. As the majority of the candidates for the ministry were poor—Father Vieban says that but 1 per cent could afford to attend the Universities—the Episcopal Schools lost their prestige and the Church suffered. No greater work was accomplished by the Council of Trent than its ratification of the decrees on ecclesiastical training. It restored the Seminary to the Apostolic model and placed it under the authority and direction of the Bishops. "Universities," wrote Cardinal Newman, "are ornaments indeed and bulwarks to Religion; but Seminaries are essential to its purity and efficiency."¹⁶ The high ideals of the early days of the Church were again realized and zealous and enlightened priests became the glory of the Church. The credit of the success of our Seminaries from Tridentine days to the present is due to the men of high ideals, scholarly attainments, deep spirituality, self-effacement, and unselfish devotion who have trained and formed the priests of this and other countries for the ministry of Christ. There has been a unity of government—teaching directors and spiritual counsellors—that has borne fruit with the passage of the centuries.

To these valiant leaders, hidden behind Seminary walls, devoted to the supreme tasks of duty, I pay tribute today.

This brief outline of the history of ecclesiastical training shows the deep solicitude of Mother Church in the forma-

¹⁶ J. H. Newman, *Historical Sketches*, Vol. III, Chap. XX, p. 240. Longmans-Green, 1924.

tion of her priests. The priesthood is preeminently her glory and the joy of her life. Pius XI declared the priest to be the chief Apostle of Christian Education, the defender of the sanctity and indissolubility of the marriage bond, the arbiter of justice and charity in the solution of social conflict and the leader of the crusade of expiation and penance. How solid and painstaking must be the formation and guidance of her levites! She makes the chief object of the Bishop's office to provide worthy priests for his flock. He reposes fullest responsibility in the governing body of the Seminary, superiors, professors, and spiritual directors; upon them depends the welfare of the Church. *Spes messis in semine*; the hope of the harvest is in the sowing. The Holy Father addresses his Venerable Brethren: "Give the best of your clergy to your seminaries; do not fear to take them from other positions. These positions may seem of greater moment, but in reality their importance is not to be compared with that of the seminaries which is capital and indispensable." Then follows his program: "Let them be such as teach priestly virtues, rather by example than by word, men who are capable of imparting, together with knowledge, a solid, manly, and Apostolic spirit."¹⁷

The Seminary professor is a Master in Israel, appointed to teach truth to those who in time are commanded to teach the people. Learning is a most important and necessary requirement. He should be master of his subject. He should be selected after a careful scrutiny and afforded every opportunity to fit himself for his sublime task. He should be a priest who loves study, is interested in all phases of his subject and their relations to kindred branches, and have the talent for imparting knowledge. The subject-matter should be presented in a manner to attract, please, and excite the interest of the students. Slipshod methods of teaching, incoherent language, remarks

¹⁷ Pius XI, *Ad Catholici Sacerdotii*, Section III. Catholic Mind Edition, p. 66.

incompatible with the point in question, indifference in presentation or faulty pronunciation weaken the lecture and react poorly upon the student body. He should never forget that he is training future priests and that his many relations with them will have far-reaching effects and that he is reaching thousands of souls who will be more or less affected by his work in the classroom. Every facility for improvement should be offered to zealous professors—an adequate library, convenient hours of study, and opportunity during the summer vacation for further improvement by travel or summer courses. Earnestness and sincerity will provide a lasting impression. Years after he has passed to his reward, his disciples will mention his name in benediction. Saint Gregory in the *Regula Pastoralis* has a commentary on a passage in the prophet Osee,¹⁸ which expresses fully the model Seminary professor: “‘And she did not know that I gave her corn, oil, and wine and multiplied her silver and gold.’ It is Christian learning; first it is the wheat which the fan winnows and the mill grinds small to be the food and sustenance of the priests’ intelligence. Next, it is the wine, for it warms the affections and inebriates, as it were, the heart, drawing those who study to the love of Jesus Christ. Then it is the oil, for it is a sweet and safe rule and guide of life and moral conduct, making one’s own service of God pleasant and profitable, and the guidance of others safe and gentle. Moreover, it is as silver, filling the priest’s mind with the clear light of living truth, to lead him safely among the innumerable false lights of the generation in which he lives. Lastly, divine knowledge is gold, for it is the only true wisdom, the only explanation of the mysteries of life and the most precious treasure which can be held by an immortal spirit destined for immortality.”¹⁹

This is a transparent page revealing the solicitude, love, devotion, faith, and joy which should fill the mind and heart

¹⁸ Osee, Chap. II, ver. 8.

¹⁹ Hedley, *Lex Levitarum*.

of the teacher and leader of Christ's anointed. In this wise, they will follow in the steps of Him who made known to the first priests the mysteries of the Kingdom of God. How true of the Seminary professor are the words of Malachy: "The lips of the priest shall keep knowledge and they shall receive the law at his mouth."²⁰

Linked with his office of teaching is that of director of vocations and builder of priestly character. His own character and the example of his daily life immeasurably influence the plastic souls in his charge. He is engaged in a sublime work—that of forming and shaping promising youth into the priesthood of Christ. Where is there a work like unto this? The priesthood which Christ shares with him, gives him a place and environment eminently supernatural. The seminary is the Temple of God, Christ is the High Priest and the seminary professor stands between Christ and the levite. He must be a man of prayer. Prayer should suffuse and inspire his soul. It will awaken him to the special Providence that directs his life in this extraordinary charge. Morning prayer and meditation will bring him in touch with the reality of the supernatural and unfold daily the sublime figure whose priesthood he shares and strives to form in others. The morning Sacrifice will make him conscious of God's supreme Gift, of the greatest act of the day and of the intimate union of the soul with Jesus. His position will exact the greatest care in preparation for Mass. His manner, observance of the rubrics and devotion will be a daily example to the seminarians. He will supplement these exercises with regular periods of spiritual reading. Spiritual books will refresh his soul, open new ways of reaching his penitents and withal will give new spirit to his religious duties. Books on the Mass should excite his attention and strengthen his soul. He should be able to give first-hand advice to his students on all books that pertain to the spiritual life.

²⁰ Malachias, II ver. 7.

As a result, there will come to him a sense of security in his work, a consciousness of the special favors he enjoys from God and the renewed vigor to prosecute the task with resolution, understanding, and joy of spirit. Can there be happier moments in the whole day than those that come from his own spiritual communion with his Master? He holds the hand of Him who prayed after the institution of the Eucharist for all his priests: "Holy Father, keep them in Thy Name whom thou hast given Me; that they may be one as we also are,"²¹ "And now I come to Thee and these things I speak in the world that they may have my joy filled in themselves."²²

As he reflects on the life of Christ, he will recall the patience, generosity, kindness, sympathy, tenderness, and affection which won the admiration and confidence of His disciples. He will be more conscious of the supernatural character of his work and, too, that his relationship to his students is not a haphazard, but a permanent bond. Christ, living with His disciples and training them, will be the model Seminary family. This family will be motivated by this sublime ideal. Among them, Charity will rule. "By this shall all men know that you are My disciples, that you have love one for another."²³ The Divine Master created peace and concord among His disciples. Directors should be of one mind and one heart, gathering inspiration and strength from the great High Priest and rejoicing always in the word of the Psalmist: "How good and sweet it is for the brethren to dwell together in unity."²⁴ The seminarian is quick to discern disagreements and bickerings among his mentors and grows cold and lukewarm in the attainment of priestly ideals. The true director will be eager to follow the counsel of the Saviour: "Let him who is the greatest among you be the servant; the Son of Man is come

²¹ Saint John, Chap. XVII, ver. 11.

²² *Ibid*, Chap. XVII, ver. 13.

²³ *Ibid*, Chap. XIII, ver. 35.

²⁴ Psalm CXXXII, ver. 1.

not to be ministered unto, but to minister.”²⁵ What an example He gave them on the night before He died: “You call Me Master and Lord and you say well, for so I am; if then I, being your Lord and Master, have washed your feet, you also ought to wash one another’s feet; for I have given you an example, that as I have done, so you do also.”²⁶

Gravity, considerateness, freedom from bitterness, absence of sarcasm, and a sense of humor strengthen discipline and beget peace and contentment. Humility, meekness, and a readiness to help will excite trust and confidence in his aspiring brethren: “Have they made thee ruler? Be not lifted up; be among them as one of them.”²⁷

Self-sacrifice is the keynote of his life. The great figure of Christ, in all its detachment and denial of self, will be the model of his priestly life. The seminarian should see the Divine Model exemplified in his directors. Devotion to duty, his presence at the principal exercises of piety, detachment from all interests save those that edify, and renunciation of all habits that disedify, make him a man of God and at home in the family of Christ. There is perhaps no position in the Church that requires greater self-sacrifice, faithfulness to priestly ideals and standards of perfection. The important and essential nature of this office is to form Christ in the minds and hearts of those who are in due time to be other Christs. Can too high a standard be set for such an office or too great importance attached to it?

May I address to you and to all Seminary directors the sublime words of the great High Priest? “You are the salt of the earth, you are the light of the world; a city seated on a mountain cannot be hid. So let your light shine before men that they may see your good work and glorify your Father who is in Heaven.”²⁸

O Jesu, vivens in Maria, veni et vive in famulis tuis, in

²⁵ Saint Matthew, Chap. XX, ver. 27, 28.

²⁶ Saint John, Chap. XIII, ver. 13-15.

²⁷ *Ecclesiasticus*, Chap. XXXII-1.

²⁸ Saint Matthew, Chap. V, ver. 13-16.

spiritu sanctitatis tuae, in plenitudine virtutis tuae, in perfectione viarum tuarum, in veritate virtutis tuae, in communione Mysteriorum tuorum, dominare omni adversae potestati in Spiritu tuo ad gloriam Patris. Amen.

MINOR-SEMINARY SECTION

PROCEEDINGS

FIRST SESSION

WEDNESDAY, March 31, 1937, 2:30 P. M.

Very Rev. Francis Luddy, Chairman, opened the meeting with prayer and welcomed the delegates. The minutes of last year's convention were read and approved.

The subject, "Liturgy and the Minor Seminaries," was placed strikingly before the assembly, by that internationally-known figure in the Liturgical Movement, Rev. Martin B. Hellriegel, of St. Mary's Institute, O'Fallon, Mo. Father Hellriegel's own detailed sketch of his brilliant address will be found among the papers in this volume.

The matter of "The Music Course in the Seminary," was ably put forth by Dom Erwin Vitry, O.S.B., D.Musc., of O'Fallon, Mo. Father Vitry's sketch of his address will also be found among the papers of this volume.

SECOND SESSION

THURSDAY, April 1, 1937, 9:30 A. M.

Rev. William F. Cunningham, C.S.C., of the University of Notre Dame du Lac, as a member of the Accrediting Committee of the North Central Association, made clear to the delegates that minor seminaries with a six-year course should experience very little difficulty in having their fifth and sixth years accredited with the North Central Association as Junior Colleges. He stressed the fact that the necessarily specialized nature of a minor-seminary's curriculum of studies is no hindrance to recognition, but rather that the Association is very glad to accredit even the most highly specialized course, provided the purpose of that course is being efficiently achieved with satisfactory staff, standard, and equipment. Father Cunningham invited correspond-

ence with minor-seminary authorities in North Central territory who might be interested in this matter.

A round-table discussion on the subject "The Study of Greek in the Seminary," was led by Very Rev. Richard McHugh, A.M., Rector of Cathedral College, Brooklyn, N. Y. In spirited discussions, such questions as the following were considered:

- (1) Is it a wise policy to limit the formal study of Greek to the two first years of college, or to the fourth year of high school, plus the first two years of college, or shall we continue the traditional five-year course beginning with the second year of high school?
- (2) Should the study of the traditional classic Greek authors, be further restricted in, or even eliminated from the minor-seminary course, to make room for a more intense study of biblical and patristic Greek, than is now in vogue?

Discussion then turned to the place that the exact sciences should occupy in the minor-seminary curriculum in this day and age of science.

Meeting adjourned.

THIRD SESSION

THURSDAY, April 1, 1937, 2:30 P. M.

This period was devoted to a joint session of the Major and Minor-Seminary Departments.

The minutes of this joint session will be found among the acts of the Major-Seminary Group.

FOURTH SESSION

FRIDAY, April 2, 1937, 9:30 A. M.

Rev. Stephen Thuis, O.S.B., of St. Meinrad's Abbey, led a discussion on the scheduled topic, "The Seminarian and the Spiritual Life." Father Thuis stressed the necessity of our greatly simplifying the seminarian's spiritual life, which is today so highly complicated by our insistence on

so many extra-liturgical religious exercises. He suggested that seminary authorities not eliminate indeed, but place less stress on extra-liturgical devotions, such as, stations of the cross, holy hour, novenas, rosary in common, and the like; and place more stress on the liturgical life of the seminarian, on the imbuing of the student with all that is meant and connoted by the "*infusio in Corpus Mysticum Christi*." For example, one might substitute for the usual Benediction of the Blessed Sacrament in the evening, a preparation for the morrow's holy Mass by a study of the mass formula for the day.

Various delegates then warned against the spiritual over-regimentation of the seminarian with many obligatory spiritual exercises. While a certain amount of regimentation is inevitable in any seminary, they preferred that the boy be taught in these matters a sense of personal responsibility, which will serve him later as a salutary check when he is "*sui juris*."

The delegates from day schools took up several problems proper to them; such as, difficulties involved in daily Mass attendance and daily Communion of their charges, confession of students to professors and their parish priests, spiritual direction in general, advisability of the Sulpician method, etc.

The Committee on Nominations and Resolutions had no resolutions to present to the Executive Board. It suggested through its Chairman, Rev. Alphonse Simon, O.M.I., that the incumbent officers be reelected for another year. The motion was passed.

Officers for the year 1937-1938 are as follows:

Chairman, Very Rev. Francis Luddy, Rochester, N. Y.; Vice-Chairman, Very Rev. Stephen Thuis, O.S.B., St. Meinrad, Ind.; Secretary, Rev. Martin H. Marnon, A.B., Buffalo, N. Y.

MARTIN H. MARNON,
Secretary.

PAPERS

LITURGY AND THE MINOR SEMINARIES

REV. MARTIN B. HELLRIEGEL, ST. MARY'S INSTITUTE,
O'FALLON, MO.

I

Christ, the Rector of the Seminary

- (1) This truth must guide all our plans and actions.
- (2) We are simply "*ministri Christi*,"
 - (a) true, when changing bread and wine into Christ;
 - (b) true, when "changing" young men into future priests of Christ.
- (3) *We* prepare "the way of the Lord." *He* is the Way.
- (4) The full realization of this:
 - (a) leads to a truer spirit of fellowship among teachers;
 - (b) fosters a strong optimism, particularly in difficulties, "*virtus in infirmitate perficitur*";
 - (c) makes us more enthusiastic (enthusiastein, to be inspired by God!) for:
 - (1) the "*aedificatio corporis Christi*," over and against
 - (2) the "*aedificatio domus diaboli*," which is making rapid strides everywhere.

II

Christ, the "Rector," and His "Ministri" Work Together Through the Liturgy

- (1) The liturgy must become the dominating factor
 - (a) in our parishes, and
 - (b) *a fortiore*, in the training camp of the future parish priests and leaders.
- (2) A fact, self-evident to one who confounds no longer "rubrics" with "liturgy" (shell with kernel).

- (3) The liturgy is the "*opus Dei*" to which nothing must be preferred. It is "*fons omnis sanctitatis*." (Secret—Saint Ignatius de Loyola.)
- (4) *Ergo*: "Active participation in it constitutes the *primary* and *indispensable* source of the *true* Christian spirit." (Pius X.)

III

First Requisite: Liturgically "Formed" Teachers

- (1) Men vividly conscious of the "Character"—Sacraments (Baptism, Confirmation, Holy Orders) by which they were "*conformantur Christo Sacerdoti*."
- (2) Men who, therefore, study and meditate in the principal liturgical books (missal, breviary, ritual).
- (3) A priest thus "formed" (who possesses the "*forma Christi*") is in "*mente et corde*" an "*alter Christus*," a living "sacrament" for the seminarians, as Christ is "*Sacramentum sacramentorum*" for the world.
- (4) Such a "*sacerdos sacramentalis*" will put the "*opus Dei*"—not side by side with his other work, but in the *center* to which all roads lead and from which they will receive light, meaning, and purpose.

IV

Preambles for a Liturgical Course

- (1) Use of the Bible, in particular, of the New Testament.
(Note: the neglect of biblical study in Catholic grade and high schools at the present time!)
 - (a) The "*Verbum*" *Dei* must naturally precede the "*Opus*" *Dei*.
 - (b) The reading is to be built on the order of the "*Scriptura occurrens*."
- (2) Awakening of a *corporate* spirit:
 - (a) Individualism, subjectivism, emotionalism are a poor soil for liturgical seed.

- (b) We must learn again (priests and candidates for the priesthood) the truth of the Mystical Body, and how to apply it.
- (c) That will correct the present *overrating* of "organization and juridical attitude" and the *under-rating* of "organism and mystic attitude."

V

The Liturgical Year, the Great Spiritual Workshop

- (1) *Christi annus et Christianus.*
- (2) Its mystic sense:
 - (a) *A parte Dei: "Deus ipse veniet et salvabit vos."*
 - (b) *A parte hominis: "Etiam venio cito, Amen";*
 - (1) differently in the Epiphany season;
 - (2) differently in the Paschal season, etc.
- (3) This calls for *leaders* who themselves live in the current of the liturgical year.
- (4) Charismatic celebration of the divine mysteries (not pretentious ceremonialism), preceded by:
 - (a) Explanations of the sacred texts;
 - (b) preparations of the sacred music ("*parare viam Domini!*").

VI

The Seminary Chapel

- (1) *Domus Dei et familiae Dei*, where the "*admirabile commercium*" ("*ejus divinitatis esse consortes, qui humanitatis nostrae fieri dignatus est particeps*") takes place.
- (2) More attention to *liturgical correctness* when *new* chapels are to be erected. They should be *christo-centric*. Christ and Christ's altar must dominate the space (and not be a museum of devotional objects).

- (3) More attention to *liturgical atmosphere* in chapels already in use.
 - (a) Use of worthier vestments.
 - (b) Antependia, decorations of altar, etc. "*Nil in intellectu nisi prius fuerit in sensu!*"

VII

Sundays and Feastdays

- (1)
 - (a) The "day which the Lord hath made";
 - (b) the day of God's sanctifying mysteries;
 - (c) the day of God's victorious sons and daughters.
- (2) Avoidance of profane or disturbing features on the eve of Sundays and feastdays.
- (3) Conference (missal study) on the eve of the day or feast. Suggestions:
 - (a) Fostering mystery plays (i.e. of a liturgical character);
 - (b) dramatizing texts (dividing roles);
 - (c) use of (preferably "*still*") films:
 - (1) On the Church Year,
 - (2) on the station churches in Rome,
 - (3) on the catacombs,
 - (4) on the Holy Sacrifice, sacraments, lives of saints, etc.

VIII

The Holy Sacrifice

- (1) Is not "a holy mechanism supplying consecrated particles." (Ellard.)
- (2) But the Sun and Center of our Christian life and worship. This requires:
 - (a) Dogmatic, historical instruction;
 - (b) explanation of the structure of the Mass;
 - (c) explanation of the various parts (prayers and ceremonies).

(3) To the theology of the "mind" must be added the theology of the "heart"; i.e., active, soulful participation,

(a) By way of "*missa recitata*" (on ordinary days);

(b) by way of "*missa cantata*" or Solemn High Mass on Sundays, feastdays, ember day (the much neglected ember days!).

Note: What a spiritual experience for students to the priesthood would be the proper celebration of:

(1) The *vigils* and *feasts* of the Apostles;

(2) the ferial Mass of *Lent*, celebrated as simple High Mass, with (daily) homily (*Christus Magister et Christus Sacerdos* building up the supernatural life of His future priests!);

(3) the feasts of the *doctors* of the Church, etc.

(4) An intelligent use of the missal, a powerful factor to change

(a) weakening passivity into

(b) fortifying activity in the central act of Catholic worship, the "indispensable fountain" of

(1) the true Christian spirit,

(2) and *true Catholic Action*.

Note: There is no Catholic Action unless it comes from and returns to the "*actio omnis actionis*." (cf. Canon "*infra actionem*.")

IX

Sacramental Life

Note: Our instruction on the sacraments must be free from sterility and archaism. They must be more hieratic; e.g., patterned after the *catecheses* of Saint Cyril and the *Catechismus Romanus*; and more biblical (occasional citations from the Bible by way of "decorations" are insufficient).

(1) In this age of the "*apostasia magna*" we must make our students *baptism-conscious*:

- (a) Sacrament of regeneration and illumination.
 - (b) Sacrament of incorporation into Christ and the Church.
 - (c) The Sacrament which confers the *first* sacramental character (a participation in the Priesthood of Christ).
- (2) This can be done by instructions (many Mass texts; e.g., 6th Sunday after Pentecost, show the way) but particularly by renewal of baptismal life and vows.
- Note: On Holy Saturday (in the absence of the font, water may be blessed (holy water), followed by an impressive (well-prepared) renewal of holy baptism.
- (3) This is true also in regard to Confirmation, the *second* Sacrament which imprints the "mark of participation in the Priesthood of Christ." Renewal of Confirmation on Pentecost, a rededication to the cause of Christ and the Church.
- (4) Holy Communion must be treated more as sacrificial banquet.
- Note: The seminary is the place for doing things in the *ideal* way. The ideal way is to consecrate particles *daily*, so that the students will have the opportunity to receive "*ex hac altaris participatione*," and not, for example, on the Lord's day, from the (requiem?) Mass of the previous Tuesday.
- (5) Penance is not only for the spiritual readjustment of the *Individual*; it is the God-given means for the purification of the Mystical Body.

X

Sacramentals

- (1) Fostering a truly Catholic appreciation of the Sacramentals (the "little Sacraments").
- (a) Studying the texts of the Ritual.

- (b) This study should be made part of the Latin course!
- (2) Above all, reintroducing at least some of them; e.g.,
 - (a) the blessing of the home (seminary) at Epiphany and Easter;
 - (b) the blessing of bread, meat, and eggs at Easter (Eastertime), etc., etc.
- (3) Celebrate those which have been kept with greater solemnity and in a more soulful manner; e.g.,
 - (a) Candlemas, distribution of blessed candles, procession;
 - (b) Palm Sunday, distribution of palms and a well-arranged procession, etc., etc.

XI

Divine Office

- (1) Future priests might as well begin the divine Office in the Minor Seminary:
 - (a) Prime of the Church (instead of a *man-made* morning prayer).
 - (b) Compline as night prayer.
 - (c) Vespers on Sundays and feastdays. Of course, preceded by proper instruction.
- (2) Occasionally (for pedagogical reasons) Prime and Compline might be recited in the vernacular. (Booklets, Liturgical Press.)

A liturgically "formed" Minor Seminary would, indeed, be—in this age of increasing godlessness and laicism—a victorious "Michael" with the battle-cry: "*Quis ut Deus!*"

MUSICAL EDUCATION IN MINOR SEMINARIES

DOM ERMIN VITRY, O.S.B., D.Mus., O'FALLON, MO.

A survey of the actual situation of, as well as the consideration of the true objectives of the Minor Seminary in the matter of musical education, should help us to offer constructive criticism and suggest a program.

I

Music in the Formation of the Priest

(1) Most agree that something ought to be done, without realizing, however, that a *vague* musical initiation will always end in failure. The real task is to establish in its entirety the correct inner relationship between music and the life of the candidate for the priesthood; that is, to build up the correct attitude toward the art.

(2) Viewed from this standpoint, the matter is seen to be not a mere problem of curriculum (as it too often has been considered in the past), but a matter of basic importance in priestly education.

(3) In the field of music, more than in any other field, education means the creation of an atmosphere—an atmosphere not only favorable, but such that music can react efficiently in it on the mind of the student.

(4) The principles which should promote such an atmosphere in the Minor Seminary are:

(a) The natural relationship which makes music a quasi-natural complement of the priestly soul.

(b) The evident necessity of music (to a certain extent suggested by the Church herself) in the fulfillment of the priestly ministry.

(c) The right and the responsibility of leadership in **sacred music** on part of the future priest.

(5) A musical atmosphere in the Minor Seminary can be aroused only if the faculty and the students are united in the appreciation of and pursuit of musical education.

Conclusion to be drawn from this: Let a musical atmosphere and a musical life be realized in the Minor Seminary, even before the musical course be organized.

II

Musical Formation Through a Course

(1) The Minor Seminary Faces Serious Problems.

(a) The success or failure of the Minor-Seminary course will decide the success or failure of the Major-Seminary course; for the musical problem must be partly and initially solved before the students enter the Major Seminary. If this is not done, "*sero medicina paratur.*"

(b) The age of the boys presents a difficulty, in that their voices are incomplete and are engaged in a process of profound and delicate development.

(c) The parochial schools help us little. Their choirs are composed mostly of girls. The boys are underrated and neglected, or suffer from tragic voice ruin because of incompetent teachers' range demands.

(2) A Well-Prepared Teacher is of Paramount Importance.

(a) He should be well versed in general musical background, must know musical reading and the chant, and must be as skilled a pedagogue, as is the teacher of any other subject.

(b) He must be a man with sufficient personality to play to the best advantage on the emotional forces of the adolescent's passing into young manhood.

(3) Necessary Elements of a Musical Course.

(a) The moral authority of the principles put forth above, by which music will take its rightful place not only in the curriculum, but in the general mentality of the students.

(b) The utmost individual care given to all voices properly grouped.

(c) An actual program or course, adapted to local conditions for the time being. It is suggested that, as a minimum, three full periods be given weekly: two for general training (voice development, informal reading), and one for actual liturgical preparation.

(d) Establish a liturgical and musical experience through which the students will express their gradual training.

(e) Open freely to students, corporately and individually, musical opportunities, so easily obtainable today. This will assist in achieving the desired results.

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